an offering into the fire repeated to make up ten million offerings. The homa was performed to ward off the death of the king. यममहिषस्य विषाणकोटिभिः उल्लिख्यमानमिव The whorls of smoke risen from Koṭihoma seemed like the horns of Yama's buffalo ploughing up the atmosphere of the palace as they bent in lengthy curves by the force of the wind. कृतान्तपाशस्य वागुराभिः वेष्ट्यमानमिव The spread of smoke resembled the spread of Yama's net. कालस्य महिषः, तस्य अलंकाराः कालायसकिंकिण्यः ताभिः कालमहिषालंकारकालायस - किङ्किणीभिः The crows that flew overhead in batches resembled the iron-bells adorning Yama's buffalo. प्रतिशायिताः स्निग्धाः बान्धवाः, तैः आराध्यमानः, अहिर्बुध्न्यः यस्मिन् तं प्रतिशायितस्निग्धबान्धवाराध्यमानाहिर्बुध्न्यं The king's affectionate kinsmen observing a fast adored Ahirbudhnya. अहिरेव बुध्न्यः अहिर्बुध्न्यः Lord Śiva. The derivation of this word has long been a a bone of contention. In Vedas it refers to Indra. Later on it was applied to Śiva. An alternative derivation can be suggested which is more appropriate. अहिना (शोभितः) बुध्नः यस्य One whose neck is beautified by a snake. The southern recension of Amarakośa includes it in Śiva's names :—अष्टमूर्तिरहिर्बुध्न्यो महाकालो महानटः. दीपिकाभिः दह्यमानः कुलपुत्रकः, तेन प्रसाद्यमानं मातृणां मण्डलं यस्मिन् तं दीपिकादह्यमानकुलपुत्रकप्रसाद्यमान-मातृमण्डलं One noble youth blazing in the midst of lamps was propitiating the array of Mātṛs. The

deities known as Mātṛs are seven in number. Vide Amara :—ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा । वाराही चैव माहेन्द्री चामुण्डा सप्त मातरः ॥ मुण्डमेव उपहारः, तस्य आहरणे उद्यतः द्रविडः, तेन प्रार्थ्यमानः आमर्दकः यस्मिन् तं मुण्डोपहाराहरणोद्यतद्रविडप्रार्थ्यमानामर्दकं. आमर्दक is a peculiar Vetāla. Prayers were offered to that ghost by a Dravidian worshipper. It is common knowledge that a Dravidian worshipper comes in for a lot of ridicule at the hands of Bāṇa as may be evident from his memorable description of the Dravidian hermit in Kādambarī. The Dravidian worshipper here offers a human skull in propitiation of a ghost to whom he prays for the long life of the king.

Page 11. आन्ध्रैः उद्ध्रियमाणा बाहवो वप्रा इव, तैः उपयाच्यमाना चण्डिका यस्मिन् तम् आन्ध्रोद्ध्रियमाणबाहुवप्रोपयाच्यमानचण्डिकं The Andhra worshipper lifts up his arms like a fortress and conciliates Goddess Chaṇḍī for the speedy cure of the king. शिरसा विधृतः विलीयमानः गुग्गुलुः, तेन विकलः नवसेवकः, तेन अनुनीयमानः महाकालः यस्मिन् तं शिरोविधृतविलीयमानगुग्गुलुविकलनवसेवकानुनीयमानमहाकालं Persons newly initiated in the worship of Mahākāla were distressed by the amber gum melting on their heads. निशिता शस्त्री, तया निकृत्तम् आत्मनः मांसं, तेन होमः, तस्मिन् प्रसक्ताः आप्तवर्गाः यस्मिन् तं निशितशस्त्रीनिकृत्तात्ममांसहोमप्रसक्ताप्तवर्गं The kings's relations cut off their own flesh with sharp knives and offered it in the fire. प्रकाशं (यथा तथा) नरपतीनां कुमारकैः क्रियमाणः महामांसानां विक्रयस्य प्रक्रमः यस्मिन् तं प्रकाशनरपति-

कुमारकक्रियमाणमहामांसविक्रयप्रक्रमं Young vassals were openly resorting to the sale of human flesh.

Page 12. समाससाद Perfect 3rd person singular of सद् with सं and आ. Conjugate :—ससाद सेदतुः सेदुः, सेदिथ-ससत्थ सेदथुः सेद, ससाद-ससद सेदिव सेदिम. The description of the capital gives us a succinct idea of the kinds of offerings used in worship, of the deities that were worshipped, and of the countries in which such worship was made in ancient days.

प्रविशन्नेव च Even while entering the city. विपणिवर्त्मनि On the road of the bazaar. यमपट्टिकं ददर्श He saw the Yamapaṭṭika. यमपट्टेन जीवतीति यमपट्टिकः. यमपट्ट is a map showing the scenes of the world of the dead. One who makes a living by exhibiting the same is called Yamapaṭṭika. The sight of such persons is inauspicious. कुतूहलेन आकुलाः बहलाः बालकाः, तैः परिवृतः तं कुतूहलाकुलबहलबालकपरिवृतं He was surrounded by a number of children filled with curiosity. वामश्चासौ हस्तश्च, तस्मिन् वर्तत इति तथाभूते वामहस्तवर्तिनि adjectival to पटे. He held the cloth of the map in his left hand. भीषणः महिषः, तम् अधिरूढः प्रेतनाथः, तेन सनाथं तस्मिन् भीषणमहिषाधिरूढप्रेतनाथसनाथे The map contained the picture of Yama mounted on his terrific buffalo. The buffalo is generally said to be the vehicle of Yama. चित्रम् अस्मिन् अस्तीति तस्मिन् चित्रवति पटे In a map-cloth. परलोकस्य व्यतिकरः तं परलोकव्यतिकरं The features of the next world. इतरः करः, तस्मिन् कलितः तेन इतरकरकलितेन

शरकाण्डेन कथयन्तं The Inferno-showman was expounding the scenes of the next world with a reed wand held in his right hand. अश्रृणोत् Imperfect 3rd person singular of श्रु, 5th Conjugation, Parasmaipada. The showman was heard to chant a verse.

मातरश्च पितरश्च, तेषां सहस्राणि मातापितृसहस्राणि. Vide Pāṇini :—आनङृतो द्वन्द्वे. Mothers and fathers in thousands. पुत्राश्च दाराश्च, तेषां शतानि पुत्रदारशतानि Children and wives in hundreds. युगे युगे Age after age. व्यतीतानि Have passed away. कस्य ते Whose are they ? कस्य वा भवान् Whose are you ? There is no permanent coherence between relations. Thousands of such relations have come and gone. This is rather an ominous utterance, though philosophically true, sufficient to make the prince's confusion worst confounded.

तेन By the said stanza chanted by the Yamapaṭṭika. अधिकतरं Excessively. अवदीर्यमाणं हृदयं यस्य सः अवदीर्यमाणहृदयः With his heart rent. प्रतिषिद्धः सकलानां लोकानां प्रवेशः यस्मिन् तत् प्रतिषिद्धसकललोकप्रवेशं राजद्वारं क्रमेण ययौ He came in due course to the palace-door closed to the rest of the world.

Page 13. अप्रसन्नः मुखरागः यस्य तम् अप्रसन्नमुखरागं The young physician named Sushena who came out was possessed of a disquiet mien. अस्ति तातस्य विशेषो न वा The prince asked him if there was any improvement in his father's condition or not. Sushena replied in the negative. मन्दं मन्दं द्वारपालैः प्रणम्यमानश्च राजकुलं विवेश

Amid the salutations of the doorkeepers he slowly entered the palace. The rest of the sentence from दीयमानसर्वस्वं onwards is a description of राजकुलं. दीयमानानि सर्वाणि स्वानि यत्र तत् दीयमानसर्वस्वं The inmates of the palace were making a gift of their entire wealth to Brahmins and other worthy recipients. प्रारब्धा अमृतचरोः पचनक्रिया यत्र तत् प्रारब्धामृतचरुपचनक्रियं. चरु—a posset made of milk, ghee and rice was being cooked in plenty for offering to the gods. क्रियमाणः षट् आहुतय एव होमः यस्मिन् तत् क्रियमाणषडाहुतिहोमं. षडाहुतिहोम is explained in the commentary thus:—प्रजापतये स्वाहा इति षण्णां देवतानां नाम गृहीत्वा षण्णामेवाहुतीनां प्रक्षेप: षडाहुतिहोम उच्यते. The six Devatās appear to be प्रजापति, सोम, अग्नि, इन्द्र, द्यावापृथिवी and धन्वन्तरि. Jīvānanda Vidyāsāgar suggests an alternative meaning as follows:—षडाहुतिहोमानामशुभशान्तिकरत्वं तत्तन्मन्त्रैरेवोक्तं, यथा शाकनः —

"ओं देवकृतस्यैनसोऽवयजनमसि स्वाहा १.
ओं मनुष्यकृतस्यैनसोऽवयजनमसि स्वाहा २.
ओं पितृकृतस्यैनसोऽवयजनमसि स्वाहा ३.
ओं आत्मकृतस्यैनसोऽवयजनमसि स्वाहा ४.
ओं एनसोऽवयजनमसि स्वाहा ५.
ओं यच्चैनो विद्वांश्चचार यद्वाऽविद्वांस्तस्य सर्वस्यैनसोऽवयजनमसि स्वाहा ६ इति ।.

हूयमानाः पृषदाज्यस्य लवेन लिप्ताः प्रचलाः दूर्वापल्लवाः यस्मिंस्तत् हूयमानपृषदाज्यलवलिप्तप्रचलदूर्वापल्लवं. पृषदाज्यं means ghee mixed with curds. Vide Amara:—पृषदाज्यं सदध्याज्ये and Kshīrasvāmin's derivation—पृषद्भिः दधिबिन्दुभिः सहितं आज्यं. Tremulous sprouts of Dūrvā grass were

offered in the fire after being dipped in ghee mixed with coagulated milk. महामायूरी is a Buddhistic hymn. Vide commentary :—महामायूरी बौद्धविद्या, शैवमन्त्र इति केचित्. पठ्यमाना महामायूरी यस्मिंस्तत् पठ्यमानमहामायूरि. प्रवर्त्यमाना गृहशान्तिः यत्र तत् प्रवर्त्यमानगृहशान्ति Propitiatory rites were being performed to ward off evil to the family. निर्वर्त्यमानं भूतेभ्यः रक्षार्थं बलिविधानं यस्मिंस्तत् निर्वर्त्यमानभूतरक्षाबलिविधानं Black beans and other food were offered to the spirits for invoking their protection. The actual mantra for making the offering is given by Jīvānanda Vidyāsāgar in his commentary thus :—

ओं भूताः प्रेताः पिशाचाश्च ये वसन्त्यत्र भूतले ।
ते गृह्णन्तु मया दत्तं बलिमेतं प्रसाधितम् ॥
अपसर्पन्तु ते भूता ये भूता भुवि संस्थिताः ।
ये भूता विघ्नकर्तारस्ते नश्यन्तु शिवाज्ञया ॥ इति ।

प्रयतैः विप्रैः प्रस्तुतः संहिताजपः यस्मिंस्तत् प्रयतविप्रप्रस्तुतसंहिताजपं Holy Brahmins conducted Vedapārāyaṇa.

Page 14. जप्यमानया रुद्रैकादश्या शब्दायमानं शिवगृहं यत्र तत् जप्यमानरुद्रैकादशीशब्दायमानशिवगृहं Śiva's shrine inside the palace resounded with the chanting of the eleven hymns popularly known as Rudra. अतिशुचिभिः शैवैः संपाद्यमानं विरूपाक्षस्य क्षीरकलशानां सहस्रेण स्नपनं यत्र Śiva's devotees of great sanctity bathed the image of Virūpāksha with thousands of milk-jars. अजिरोपविष्टैः नरपतिभिः Kings were seated in the courtyard. अनासादितेन स्वामिदर्शनेन दूयमानं मानसं येषां तैः They were grieving in heart at not obtaining a sight of their suzerain

lord. अभ्यन्तरात् निष्पतितेन निकटवर्तिना परिजनेन निवेद्यमाना वार्ता येभ्यस्तैः They were getting bulletins of the king's health from the personal attendants of the king as and when they came out. वार्तीभूतं स्नानं भोजनं शयनं च येषां तैः वार्तीभूतस्नानभोजनशयनैः Bathing, eating and sleeping remained merely in name to them. They had ceased to bathe, dine or sleep long since. उज्झितेन आत्मसंस्कारेण मलिनः वेषः येषां तैः उज्झितात्मसंस्कारमलिनवेषैः Through the neglect of toilet their dress was dirty. नीयमानं नक्तंदिनं (नक्तं च दिनं च) यस्मिंस्तत् नीयमाननक्तंदिनं They passed day and night. दुःखेन दीनं वदनं यस्य तेन दुःखदीनवदनेन adjectival to बाह्यपरिजनेन. The less intimate servants of the king also hung down their faces in misery. प्रघणेषु, बद्धं मण्डलं येन तेन बद्धमण्डलेन In the porches at the gate they formed themselves into a group. उपांशु व्याहृतैः They whispered to each other. केनचित् and the like Instrumentals in the succeeding phrases are adjectival to बाह्यपरिजनेन. चिकित्सकदोषानुद्भावयता One of them was accusing the doctors of inefficiency.

Page 15. कथ्यमाना कष्टा पार्थिवस्य अवस्था यत्र तत् कथ्यमानकष्टपार्थिवावस्थं The sad plight of the king was thus discussed by the servants remaining outside. अविरलैः बाष्पपयोभिः परिप्लुतानि लोचनानि यस्य तेन अविरलबाष्पपयःपरिप्लुतलोचनेन Adjectival to पितृपरिजनेन. The eyes of his father's attendants brimmed with fast flowing tears. विविधानाम् ओषधिद्रव्याणां द्रवस्य गन्धः गर्भे यस्य तत्तथा विविधौषधिद्रव्यद्रवगन्धगर्भं Emitting a steam scented with various

herb-draughts. उत्क्वथतां Boiling, adjectival to क्वाथानां, सर्पिषां and तैलानां Decoctions, ghees and oils. गन्धमाजिघ्रन् Smelling their fragrance. त्रयाणां पूरणं तृतीयं. कक्ष्यायाः अन्तरं कक्ष्यान्तरं अवाप He reached the third court.

Page 16. The principal clause is तत्र च अतिनिःशब्दे धवलगृहे स्थितं देव्या यशोवत्या शिरसि वक्षसि च स्पृश्यमानं पितरमद्राक्षीत्. Prince Harsha saw his father lying in the White House. अतिनिःशब्दे. This and the following Locatives are adjectival to धवलगृहे. निर्गतः शब्दः यस्मात् तत् निःशब्दं, अत्यन्तं निःशब्दं तस्मिन् अतिनिःशब्दे Still silence prevailed in the White House. गृहस्य अवग्रहणी, तां ग्रहीतुं शीलमेषामिति गृहावग्रहणीग्राहिणः, तथाभूता बहवो वेत्रिणः यस्मिन् तस्मिन् गृहावग्रहणीग्राहिबहुवेत्रिणि Numerous watchmen thronged the vestibule. Vide Amara :—गृहावग्रहणी देहली. गृहावग्रहणी means a threshold. त्रिगुणाभिः तिरस्करिणीभिः तिरोहिताः सुवीथीनां पन्थानः यस्मिन् तस्मिन् त्रिगुणतिरस्करिणीतिरोहितसुवीथीपथे A triple curtain hid the apartment. पथिन् at the end of a compound becomes पथ. Vide Pāṇini :—ऋक्पूरब्धूःपथामानक्षे. The triple screen is intended to guard the ladies of the harem against the sight of strangers. So goes the saying—असूर्यंपश्या राजदाराः. पिहितं पक्षद्वारं यस्य तस्मिन् पिहितपक्षद्वारके. The inner door is called पक्षद्वार. Vide Amara :—प्रच्छन्नमन्तर्द्वारं स्यात्पक्षद्वारं तु पक्षके. The inner door was bolted. परिहृतं कवाटानां रटितं यस्मिन् तथाभूते परिहृतकवाटरटिते The doors were forbidden to creak. घटितैः गवाक्षैः रक्षिताः मरुतः यस्मिन् तादृशे घटितगवाक्षरक्षितमरुति Closed windows guarded the White House against draughts. दूयमानाः परिचारकाः यस्मिन् तथोक्ते दूयमानपरिचारके

अथ कदाचिद्राजा राज्यवर्धनं कवचहरमाहूय हूणान्हन्तुं हरिणानिव हरिर्हरिणेशकिशोरमपरिमितबलानुयातं चिरंतनैरमात्यै-रनुरक्तैश्च महासामन्तैः कृत्वा साभिसरमुत्तरापथं प्राहिणोत् ॥

प्रयान्तं च तं देवो हर्षः कतिचित्प्रयाणकानि तुरङ्गमैर-नुवव्राज । प्रविष्टे च कैलासप्रभाभासिनीं ककुभं भ्रातरि, वर्तमानो नवे वयसि विक्रमरसानुरोधिनि, केसरिशरभशार्दूलवराहबहुलेषु तुषारशैलोपकण्ठेषूत्कण्ठमानवनदेवताकटाक्षांशुशारितशरीरकान्तिः, क्रीडन्मृगयां मृगलोचनः कतिपयान्यहानि बहिरेव व्यलम्बत ।

Afterwards, the king one day summoned Rājyavardhana who bore the armour, and after providing him with a following of unlimited hosts and an escort of ancient ministers and devoted vassals, sent him to the north to annihilate the huns as a lion would send his cub to slaughter the deer.

And, as he set out, King Harṣa followed him on horseback a few strides. When his brother reached the extremity illumined by the light of Kailāsa, the deer-eyed one (Harṣa) passing through the prime of life which was conducive of the spirit of heroism, remained at the outskirts for a few days sporting in hunt in the sites adjoining the Himālayas abounding in lions, śarabhas, tigers and boars as his lovely frame was variegated by the streaks of glances directed by the sylvan

चकार चाकर्णान्ताकृष्टकार्मुकनिर्गतभासुरभल्लवर्षी स्वल्पीयोभिरेव दिवसैर्निःश्वापदान्यरण्यानि ॥

एकदा तु वासतेय्यास्तुरीये यामे प्रत्युषस्येव स्वप्ने चटुलज्वालापुञ्जपिञ्जरीकृतसकलककुभा दुर्निवारेण दवहुतभुजा दह्यमानं केसरिणमद्राक्षीत्। तस्मिन्नेव च दावदहने समुत्सृज्य शावकानुत्प्लुत्य चात्मानं पातयन्तीं सिंहीमपश्यत्। आसीच्चास्य चेतसि—'लोके हि लोहेभ्यः कठिनतराः खलु स्नेहमया बन्धनपाशाः, यदाकृष्टास्तिर्यञ्चोऽप्येवमाचरन्ति' इति। प्रबुद्धस्य चास्य मुहुर्मुहुर्दक्षिणेतरमक्षि पस्पन्दे। गात्रेषु चाकस्मादेव वेपथुर्विपप्रथे।

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deities with zeal, and barely in a few days he cleared the woods of wild animals by streams of glowing arrows issued from his bow drawn to the side of his ear.

One day, in the fourth quarter of the night, at the early morn, he saw in dream a lion being burnt by an uncontrollable fire in the woods, which reddened all the quarters with its spreading rolls of flames. He further saw a lioness jumping and plunging herself into that wild fire leaving the young ones. The idea struck his mind—'Harder indeed than metallic chains are the cords of affection in the world, drawn by which the lower beings too behave like this.' As he rose, his left eye throbbed often and often. Tremor spread over his limbs without cause. His heart seemed

निर्निमित्तमेवान्तर्बन्धनस्थानाच्चचालेव हृदयम् । अकारणादेव चाजायत गरीयसी दुःखासिका । किमिदमिति च समुत्पन्नविविधविकल्पविमथितमतिः अपगतधृतिः चिन्तावनमितवदनः स्तिमिततारकेण चक्षुषा समुद्भिद्यमानस्थलकमलिनीवनामिव चकार चकोरेक्षणः क्षणं क्षोणीम् । अह्नि च तस्मिञ्छून्येनैव च चेतसा चिक्रीड मृगयाम् । आरोहति च हरितहये मध्यमह्नः, भवनमागत्य उभयतो मन्दमन्दं संवाह्यमानतनुतालवृन्तः, क्षितितलविततामू अतिशिशिरमलयजरसलवलुलितवपुषम् इन्दुधवलोपधानधारिणीं वेत्रपट्टिकामधिशयानः साशङ्क एव तस्थौ ॥

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accidentally to slip away from the position where it had been fixed inside. Mysteriously did grave gloom spread over him. With his mind torn by a hundred misgivings as to what this meant, he lost all courage, and with his face bent deep in thought, he that possessed eyes like Cakora, through his eyes with steadfast pupils, furnished the Earth for a while, as it were, with land-lotuses just blooming. That day he sported in hunting with a vacant heart. And, as the Sun ascended the middle of the day, he came home; and as light fans played gently on both his sides, he remained apprehensive, lying on a rattan cushion spread on the floor, bespangled with the very cool drops of sandal juice and furnished with a pillow white like the Moon.

अथ दूरादेव लेखगर्भया नीलीरागमेचकरुचा चीरचीरि-
कया रचितमुण्डमालकं, श्रमातपाभ्यामारोप्यमाणकायकालि-
मानम्, अन्तर्गतेन शोकशिखिनाऽङ्गारतामिव नीयमानम्, अति-
त्वरागमनद्रुततरपदोद्धूयमानधूलिराजिव्याजेन राजवार्ताश्रवणकुतू-
हलिन्या मेदिन्येवानुगम्यमानम्, अभिमुखपवनप्रेङ्खत्प्रविततोत्त-
रीयपटप्रान्तवीज्यमानोभयपार्श्वम् अतित्वरया कृतपक्षमिवाशु परा-
पतन्तं, प्रेर्यमाणमिव पृष्ठतः स्वाम्यादेशेन, कृष्यमाणमिव पुरस्ता-
दायतैः श्रमश्वासमोक्षैः, स्विद्यल्ललाटतटघटमानप्रतिविम्बकेन

Then from at a distance he espied Kuraṅgaka who had ominously travelled a long distance; he had wrapped up his head with a fragment of cloth containing a letter and blue in colour like indigo; blackness was imparted to his body by fatigue and the sun's heat such that he seemed turning into charcoal through the fire of grief seated within. Under the pretext of heaps of dust raised by his much nimble feet as he came along in hot haste, the Earth seemed to follow him anxious to hear the news about the king. As both his sides were fanned by the hems of his upper garment tossed about and spread out by the breeze blowing opposite, he came running along in high speed as if provided with wings. He seemed to be propelled at the back by the king's command and drawn to the front by the long gusts of breath due to fatigue.

कार्यकौतुकादपह्रियमाणलेखमिव भास्वता, संभ्रमभ्रष्टैरिवेन्द्रियैः शून्यीकृतशरीरं, लेखार्पितप्रयोजनगौरवादिव समेऽपि वर्त्मनि शून्यहृदयतया स्खलन्तं, कालमेघशकलमिव पतिष्यतो दुर्वार्तावज्रस्य, धूमपल्लवमिव ज्वलिष्यतः शोकज्वलनस्य, बीजमिव फलिष्यतो दुष्कृतशालेः, अनिमित्तभूतदीर्घाध्वगं कुरङ्गकनामानमायान्तमद्राक्षीत् ॥

दृष्ट्वा च पूर्वनिमित्तपरम्पराविर्भावितभीतिरभिद्यत हृदयेन । कुरङ्गकस्तु कृतप्रणामः समुपसृत्य प्रथममाननलग्नं विषादमुपनिन्ये, पश्चाल्लेखम् । तं च देवो हर्षः स्वयमेवादायावाचयत् ।

The Sun whose image was reflected on the surface of his perspiring forehead seemed to tamper with the letter out of curiosity to know the news. His body seemed to have been evacuated by the sense-organs dropped all of a sudden. Due to a vacant heart, he was slipping even on an even track, as though weighed down by the importance attaching to the letter. He was a piece of black cloud, as it were, to the thunderbolt of bad tidings about to be let out; a column of smoke, as it were, to the fire of grief about to blaze; and a seed, as it were, of the paddy of sin about to bear fruit.

On seeing him he broke in his heart since his fears had already been roused by the antecedent succession of evil omens. Kuraṅgaka saluted him and drew near and first delivered the grief writ

लेखार्थेनैव च समं गृहीत्वा हृदयेन संतापमवग्रहरूपोऽभ्यधात्—'कुरङ्गक, किं मान्द्यं तातस्य' इति। स चक्षुषा बाष्पजलबिन्दुभिः मुखेन च खञ्जाक्षरैः क्षरद्भिर्युगपदाचचक्षे—'देव, दाहज्वरो महान्' इति। तच्चाकर्ण्य सहसा सहस्रधेवास्य हृदयं पफाल। कृताचमनश्च जनयितुरायुष्कामोऽपरिमितमणिकनकरजतजातमात्मपरिबर्हमशेषं ब्राह्मणसादकरोत्। अभुक्त एवोच्चचाल। 'दापय वाजिनः पर्याणम्' इति च पुरः स्थितं शिरःकृपाणं बिभ्राणं बभाण युवानम्। वेपमानहृदयश्च ससंभ्रमप्रधावितपरिवर्धकोप-

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large in his face and then the letter. King Harṣa received it and read it out himself. Bearing grief in his heart along with the contents of the letter, he spoke with a famine-stricken appearance, 'Kuraṅgaka, what is the ill-health of my father?' He concurrently expressed with his eyes and mouth—eyes streaming drops of tears, and mouth slipping the faltering tones, 'Prince, it is fever of a high temparature.' On hearing this his heart suddenly broke asunder, as it were, into a thousand pieces. After sipping water, solicitous that he was of his father's life, he made over to Brahmins the whole of his personal equipment consisting of unlimited gems, gold and silver. Without even taking his food, he set out. 'Saddle the horse' said he to the youth that stood in front bearing the sword by the side of his head. With a trembling heart he

नीतमारुह्य तुरङ्गमम् एकाक्येव प्रावर्तत ॥

अकाण्डप्रयाणसंज्ञाशङ्खक्षुभितं तु संभ्रमात्सज्जीभूतम् उद्भूतमुखरखुररवभरितसकलभुवनविवरम् आगत्यागत्य सर्वाभ्यो दिग्भ्यो धावमानमश्वीयमढौकत। प्रस्थितस्य चास्य प्रदक्षिणेतरं प्रयान्तो विनाशमुपस्थितं राजसिंहस्य हरिणाः प्रकटयांबभूवुः। अशिशिररश्मिमण्डलाभिमुखश्च हृदयमवदारयन्निव दावशुष्के दारुणि दारुणं रराण वायसः। कज्जलमय इव बहुदिवसमुपचितबहलमलपटलमलिनिततनुरभिमुखमाजगाम शिखिपिञ्छलाञ्छनो नग्नाटकः। दुर्निमित्तैरनभिनन्द्यमानगमनश्च नितरामशङ्कत। हृदयेन पितृस्ने-

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mounted the horse brought by the groom running up in haste and started forth singly.

Startled by the conch which gave an untimely signal for start, the troop of horses got ready in haste and came batch after batch pouring in from all directions and filling the whole space of the Universe with the noise of clanging hoofs. As he started, the deer, running leftward, forecast the impending calamity of the lion-like king. Facing the Sun's disc, the crow sitting on the tree scorched by the forest-fire uttered its dreadful caw as if piercing the heart. The naked Buddhistic monk marked by the bunch of peacock-feathers came opposite like a mass of collyrium with body dirtied by heaps of dust accumulating for many a day. His suspicions grew as his journey did not

हाहितप्रदिन्ना च तत्तदुपेक्षमाणः, तुरङ्गमस्कन्धबद्धलक्ष्यं चक्षुरविचलं दधानः, समवसितहसितसंकथः, तूष्णींभूतेन भूपाललोकेनानुगम्यमानो बहुयोजनसंपिण्डितमध्वानमेकेनैवाह्ना समलङ्घयत् ॥

उपलब्धनरेन्द्रमान्द्यवार्ताविषण्ण इव नष्टतेजस्यधोमुखीभवति भगवति भानुमति, भण्डिप्रमुखेण प्रणयिना राजपुत्रलोकेन बहुशो विज्ञाप्यमानोऽपि नाहारमकरोत् । पुरः प्रवृत्तप्रतीहारगृह्यमाणग्रामीणपरम्पराप्रकटितप्रगुणवर्त्मा च वह्न्नेव निन्ये निशाम् ॥

अन्यस्मिन्नहनि मध्यंदिने विगतजयशब्दम्, अस्तमिततूर्य-

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commend itself by reason of the evil portents. With a heart sapped of vitality owing to the concern he felt for his parent, he was indifferent to everything that came by the way, and fixing steadfast his eye on the poll of the horse and banishing all smiles, he covered a distance which ran for several yojanas in a single day, followed by the band of vassal princes turned mute.

As Lord Sun turned downwards dimmed in splendour as if overwhelmed with grief on the news of the king's illness, the prince, though pressed by the loyal band of princes headed by Bhaṇḍi, did not take his food. As the watchmen marched ahead and procured a relay of villagers who showed the best way, he continued on his march the whole night.

The next day at noon, he reached the capital

नादम्, उपसंहृतगीतम्, उत्सारितोत्सवम्, अप्रगीतचारणम्, अप्रसारितापणपण्यं, स्थानस्थानेषु पवनबलकुटिलाभिः कोटिहोम-धूमलेखाभिरुल्लसन्तीभिः यममहिषविषाणकोटिभिरिवोल्लिख्यमानं, कृतान्तपाशवागुराभिरिव वेष्ट्यमानम्, उपरि कालमहिषालंकार-कालायसकिङ्किणीभिरिव कटु क्वणन्तीभिर्दिवसं वायसमण्डली-भिर्भ्रमन्तीभिरावेद्यमानप्रत्यासन्नाशुभं, क्वचित्प्रतिशायितस्निग्ध-बान्धवाराध्यमानाहिर्बुध्न्यं, क्वचिद्दीपिकादह्यमानकुलपुत्रकप्रसा-द्यमानमातृमण्डलं, क्वचिन्मुण्डोपहाराहरणोद्यतद्रविडप्रार्थ्यमा-

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bereft of cries of victory, devoid of the play of harps, music at an end, all joy banished. No musician sang. No shop exhibited its wares. Here, there and everywhere gleamed the whorls of smoke risen from the Koṭihoma moving zigzag by the force of wind, making the atmosphere pierced through, as it were, with the edges of the horns of Yama's buffalo and spread over, as it were, with the wire-nets of the god of Death. Batches of crows crying harsh in the day like iron bells adorning Yama's buffalo roamed above and forecast an impending evil. Here the loving kinsmen undergoing fast worshipped Ahirbudhnya; here youths of noble birth glowing in the midst of lights propitiated the array of Mātṛs (Mothers); here the Dravidians busy in the gathering of human heads for offering to the Deity prayed to ghosts; here

विलक्षितमिव छलितमिव मूर्च्छितमिव स्कन्धावारं समाससाद ॥

प्रविशन्नेव च विपणिवर्त्मनि कुतूहलाकुलबहलबालकपरिवृतम् ऊर्ध्वयष्टिविष्कम्भवितते वामहस्तवर्तिनि भीषणमाहिषाधिरूढप्रेतनाथसनाथे चित्रवति पटे परलोकव्यतिकरमितरकरकलितेन शरकाण्डेन कथयन्तं यमपट्टिकं ददर्श । तेनैव च गीयमानं श्लोकमश्रृणोत्—

'मातापितृसहस्राणि पुत्रदारशतानि च ।
युगे युगे व्यतीतानि कस्य ते कस्य वा भवान् ॥ ३ ॥'

इति । तेन चाधिकतरमवदीर्यमाणहृदयः क्रमेण राजद्वारं प्रतिषि-

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evacuated, asleep, pillaged, despoiled, ruined and as though laid in a swoon.

No sooner did he enter than did he behold in the Bazaar street an exhibitor of infernal scenes, surrounded by a body of urchins filled with curiosity, holding in his left hand the cloth-map spread out and fixed to a vertical post containing the picture of Yama riding on his terrific buffalo, and pointing out the scenes of the other world with a reed-cane held in the other hand. And he heard a verse sung by him thus:—

'Thousands of mothers and fathers, hundreds of sons and wives have come and gone age after age. To whom do they belong, and to whom do you?'

With a heavily bleeding heart he reached in due course the palace wherein entry of all persons

द्वसकललोकप्रवेशं ययौ । तुरगादवतीर्णश्चाभ्यन्तरान्निष्क्रामन्तम-
प्रसन्नमुखरागं मुक्तमिवेन्द्रियैः सुषेणनामानं वैद्यकुमारमद्राक्षीत् ।
कृतनमस्कारं चाप्राक्षीत्—'सुषेण, अस्ति तातस्य विशेषो न वा'
इति । सोऽब्रवीत्—'नास्तीदानीं, यदि भवेत्कुमारं दृष्ट्वा' इति ।
मन्दं मन्दं द्वारपालैः प्रणम्यमानश्च दीयमानसर्वस्वं, पूज्यमान-
कुलदेवतं, प्रारब्धामृतचरुपचनक्रियं, क्रियमाणषडाहुतिहोमं,
हूयमानपृषदाज्यलवलिप्तप्रचलदूर्वापल्लवं, पठ्यमानमहामायूरि, प्रव-
र्त्यमानगृहशान्ति, निर्वर्त्यमानभूतरक्षाबलिविधानं, प्रयतविप्रप्रस्तु-

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had been prohibited. Dismounting from his horse, he saw the young doctor named Suṣeṇa just coming out from inside with a melancholy mien like one forsaken by senses. As he offered his salutation, the prince asked him, 'Suṣeṇa, any change over my father or not?' He replied, 'Nothing at present, but may be on seeing the prince.' Saluted by the doorkeepers, he slowly entered the palace where all sorts of riches were being presented, family-deities propitiated, and milk-food being prepared for offering to gods, and the sixfold offering was made in the fire, and the quivering tender leaves of Dūrvā grass were being thrown into the fire, smeared lightly with ghee mixed with curds. The great Māyūrī prayer was recited, expiatory ceremonies performed, and worship was offered to the spirits for the sake of protection. Brahmins in all

तसंहिताजपं, जप्यमानरुद्रैकादशीशब्दायमानशिवगृहं, अतिशुचि-शैवसंपाद्यमानविरूपाक्षक्षीरकलशसहस्रस्नपनम्, अजिरोपविष्टैश्च अनासादितस्वामिदर्शनदूयमानमानसैः अभ्यन्तरनिष्पतितनिकटवर्तिपरिजननिवेद्यमानवार्तैः वार्तीभूतस्नानभोजनशयनैः उज्झितात्मसंस्कारमलिनवेषैः लिखितैरिव निश्चलैर्नरपतिभिर्नीयमाननक्तंदिनं, दुःखदीनवदनेन च प्रघणेषु बद्धमण्डलेनोपांशुव्याहृतैः केनचिच्चिकित्सकदोषानुद्भावयता, केनचिदसाध्यव्याधिलक्षणपदानि पठ-

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purity chanted the Saṁhitā. Śiva's shrine was resonant with the chant of all the eleven chapters of Rudra. The holiest of Śiva's devotees were bathing God Virūpākṣa in thousands of jars of milk. Kings spent day and night, sitting in the courtyard, grieving in heart at not obtaining a sight of their master and awaiting the bulletin of the king's health from his personal attendants coming out from inside. To them bath, food and bedding survived only in name; their dress dirty through the neglect of toilet, they remained motionless as though drawn in a picture. The servants that waited outside with faces depressed in grief banded themselves in groups at the porticos, and conversed in low tones discussing the sad plight of the king. One was accusing the doctor; one was repeating passages descriptive of the symptoms of incurable disease;

ता, केनचिद्दुःस्वप्नानावेदयता, केनचित्पिशाचवार्तां विवृण्वता, केनचित्कार्तान्तिकादेशान्प्रकाशयता, केनचिदुपलिङ्गानि गायता, अन्येनानित्यतां भावयता, संसारं चापवदता, कलिकालविलसितानि च निन्दता, दैवं चोपालभमानेनापरेण धर्माय कुप्यता, राजकुलदेवताश्चाधिक्षिपता, अपरेण क्लिष्टकुलपुत्रकभाग्यानि गर्हयता, बाह्यपरिजनेन कथ्यमानकष्टपार्थिवावस्थं राजकुलं विवेश ॥

अविरलबाष्पपयःपरिप्लुतलोचनेन पितृपरिजनेन वीक्ष्यमाणो विविधौषधिद्रव्यद्रवगन्धगर्भमुत्क्वथतां क्वाथानां सर्पिषां तैलानां च पच्यमानानां गन्धमाजिघ्रन्नवाप तृतीयं कक्ष्यान्तरम् ॥

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one was relating bad dreams; one was expounding the language of geniis; one was proclaiming the predictions of astrologers; one was enumerating evil omens; another was denouncing the worldly existence, having regard to its transient nature; another rebuked the foul freaks of the Kali Age and condemned fate; another was angry with Dharma and scolded the titular deities of the royal household; and yet another was deploring the lot of the hard-worked young men of the nobility.

Looked at by his father's attendants with eyes bathed in incessant streams of tears, he passed on into the third inner yard of the palace, inhaling the odour of boiling solutions and heated ghees and oils mixed with the smell of the juice of various herbs.

तत्र चातिनिःशब्दे गृहावग्रहणीग्राहिबहुवेत्रिणि, त्रिगुणतिरस्करिणीतिरोहितसुवीथीपथे, पिहितपक्षद्वारके, परिहृतकवाटरटिते, घटितगवाक्षरक्षितमरुति, दूयमानपरिचारके, चरणताडनस्वनत्सोपानप्रकुपितप्रतीहारे, निभृतसंज्ञानिर्दिश्यमानसकलकर्मणि, नातिनिकटोपविष्टकङ्कटिनि, कोणस्थिताह्वानचकिताचमनकवाहिनि, चन्द्रशालिकालीनमूकमौललोके, महाधिविधुरबान्धवाङ्गनावर्गगृहीतप्रच्छन्नप्रग्रीवके, संजवनपुञ्जितोद्विग्नपरिजने, प्रविष्टकति-

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There he saw his father in the White House where still silence prevailed, the portals being thronged by a good many watchmen with cane in hand. A triple curtain enclosed the space within, dividing it into a number of yards. The inner door was bolted, and the banging of doors scrupulously avoided; the windows were closed and shut out the draughts. The attendants were languishing. The doorkeepers took offence at the noisy tread of feet on the steps. The bidding of all duties was conveyed by mere gestures without noise. Not far off sat men clad in armour. Water-carriers stood in a corner expecting a call every moment. At the top-floor were seen lurking hereditary ministers locked up in silence. The screened balcony was occupied by female relatives torn by a hundred cares. In the quadrangle thronged the excited servants. A few dear relatives remained inside.

पथ्यप्रणयिनि, गम्भीरज्वरारम्भभीतभिषजि, दुर्मनायमानमन्त्रिणि, मन्दायमानपुरोधसि, सीदत्सुहृदि, निद्राणविपश्चिति, संतप्ताप्त-सामन्ते, विचित्तचामरग्राहिणि, दुःखक्षामशिरोरक्षिणि, क्षीय-माणप्रसादवित्तमनोरथसंपदि, स्वामिभक्तिपरित्यक्ताहारहीयमान-बलविकलवल्लभभूभृति, क्षितितलपतितसकलरजनीजागरूकराज-पुत्रकुमारके, कुलक्रमागतकुलपुत्रनिवहोह्यमानशुचि, शोकसंकुचित-कञ्चुकिनि, निरानन्दवन्दिनि, निःश्वसन्निराशासन्नसेवके, विस्मृत-ताम्बूलधूसराधरवारयोषिति, विलक्षवैद्योपदिश्यमानपथ्याहरणा-

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Doctors were nervous about the high fever that had set in. Ministers were struck with grief. Priests lingered. Friends grew melancholy. The experts fell asleep. The trusted vassals felt agony. The chowrie-bearer fell into a swoon. The person in charge of head-cure pined in misery. The hopes of persons depending on the king's grace were shattered. The favourite kings having abjured food out of loyalty to their master grew enfeebled by the loss of strength. Young princes awake all night lay prostrate on the ground. Lads of noble heredity bore agony within. Chamberlains shrank in grief. Bards were destitute of joy. The near attendants grew desparate and heaved. The lower lips of harlots missed the betel (that used to be chewed) and grew pale. Cooks were diligent in bringing the wholesome diet prescribed by the embarrassed

वहितपौरोगवे, अनुजीविपीयमानोच्चषकधारावारिविनोद्यमानास्यशोषरुजि, राजाभिलाषभोज्यमानबहुभुजि, भेषजसामग्रीसंपादनव्यग्रसमग्रव्यवहारिणि, मुहुर्मुहुराहूयमानतोयकर्मान्तिकानुमितघोरातुरतृषि, तुषारपारिकरितकरकाशिशिरीक्रियमाणोदश्विति, श्वेतार्द्रकर्पटार्पितकर्पूरपरागशीतलीकृतशलाके, नाश्यानपङ्कलिप्यमाननवभाण्डगतगण्डूषग्रहणमस्तुनि, तिम्यत्कोमलकमलिनीपलाशप्रावृतमृदुमृणालके, सनालनीलोत्पलपूलीसनाथसलिलपानभाजनभुवि, धारानिपातनिर्वाप्यमाणक्वथिताम्भसि, पटुपाटलशर्करामोदमुचि,

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physicians. The dependents were drinking water poured in streams from uplifted cups in order to alleviate the drought of the king's mouth. Gluttons were served with feast to the liking of the king. All the dealers were busy collecting drugs. The terrible thirst of the patient could be conceived from the watermen being called ever and anon. Butter-milk was being cooled by the ice formed of snow. Metallic quills were cooled by the dust of camphor applied to wet white cloth. Fresh utensils containing whey for gargle were being smeared with wet clay. Water was oozing out from bundles of tender fibres covered with the soft leaves of lotus. The ground wherein the drinking vessels were placed was strewn with heaps of blue lotus along with their stalks. Boiled water was cooled by being poured alternately in streams. Yellow sugar

मञ्चकाश्रितसिकतिलककर्करीविश्रान्तातुरचक्षुषि, सजलशैवालवलयितगलद्गोलयन्त्रके, गल्वर्कशालाजिरोल्लासितलाजसक्तुनि, पीतमसारपारीपरिगृहीतकर्कशर्करे, शिशिरौषधरसचूर्णावकीर्णस्फटिकशुक्तिशङ्खसंचये, संचितप्रचुरप्राचीनामलकमातुलुङ्गद्राक्षादाडिमादिफले, प्रतिग्राहितद्विजप्रविप्रकीर्यमाणशान्त्युदकविप्रुषि, प्रेष्यापेष्यमाणललाटलेपोपदिग्धदृषदि धवलगृहे स्थितम्, परलोकविजयाय नीराज्यमानमिव ज्वरज्वलनेन, अनवरतपरिवर्तनैस्तरङ्गिणि

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wafted its fragrance in profusion. The patient's eyes were fixed on the water-pot covered with sands resting on its stand. Fountains played forming circular streams of water coupled with moss. The flour of fried grain was seen conspicuous in crystal platters. White sugar was seen deposited in shallow vessels made of the yellow stone. Vessels made of crystal, shells and conches were seen in plenty containing the cool juice as well as the powder of drugs. There were collected in plenty old fruits of myrobaline, citron, vine, pomegranate and others. The Brahmins made to receive presents were sprinkling drops of water consecrated for driving out evil. Traces of the forehead-paste crushed by the maid-servants were seen sticking to the stones in the White House. The king lying sick at that White House appeared as though he was lit by the fire of fever on the eve of his conquest of the other world. On a bed

शयनीये शेषमिव विषोष्मणा क्षीरोदन्वति विचेष्टमानम्, मुक्ताफलवालुकाधूलिधवलितं जलधिमिव क्षयकाले शुष्यन्तम्, कालेन कैलासमिव दशाननेनोद्ध्रियमाणम्, अविरतचन्दनचर्चापराणां परिचारकाणामत्युष्णावयवस्पर्शभस्मीभूतोदरैरिव धवलैः करैः स्पृश्यमानं, लोकान्तरप्रस्थितं स्थास्नुना स्वयशसेव चन्दनानुलेपनच्छलेनापृच्छ्यमानम्, अविच्छिन्नदीयमानकमलकुमुदेन्दीवरदलं कालकटाक्षपतनशबलमिव शरीरमुद्वहन्तम्, निबिडदुकूलपट्टनिपीडितकेशान्तकथ्यमानकष्टवेदनानुबन्धं मूर्धानं धार-

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rendered uneven by his restless movements he moved uneasily like the serpent Śesha in the milk-ocean with the heat of venom. Whitened by the powder of pearl, he appeared like the the Ocean getting dry at the deluge. He was shaken rudely by Fate as Kailāsa by Rāvaṇa. Servants ceaselessly engaged in applying sandal paste touched him with their white hands whose palms looked as though reduced to ashes by the much too hot contact of his limbs. As he was starting for the other world, his own fame which was left behind seemed to take leave of him under the guise of sandal coating. Petals of red, white and blue lotuses were applied to his person without interruption whereby his body appeared as though variegated by the glances of Fate. The huge silken cloth pressing the hair tight betrayed the continuous ache of his head.

रचयन्तम्, नेदिष्ठसलिलमणिकुट्टिमादर्शोदरेषु निपतद्भिः प्रतिबिम्बैरपि संतापातिशयमिव कथयन्तम्, स्पृशन्तीं प्रणयिनीमिव विश्वासभूमिं मूर्च्छां बहु मन्यमानम्, अन्तकाह्वानाक्षरैरिव सभयभिषग्दृष्टैररिष्टैराविष्टम्, महाप्रस्थानकाले स्वसंतापसंतानमाप्तहृदयेषु संचारयन्तम्, अरतिपरिगृहीतमीर्ष्ययेव छायया मुच्यमानम्, उद्योगमिवोपद्रवाणाम्, सर्वास्त्रमोक्षमिव क्षामतायाः, हस्तीकृतं विहस्ततया, विषयीकृतं वैषम्येण, क्षेत्रीकृतं क्षयेण, गोचरीकृतं ग्लान्या, दृष्टं दुःखासिकया, आत्मीकृतमस्वास्थ्येन,

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limbs, he raised his arms, and through the lustre of nails spreading therefrom created, as it were, a shower-bath for the subsidence of heat. Through his reflections fallen on the neighbouring water, gem-set pavement and mirror, he betrayed his severe heat. He prized high the swoon as a trusted beloved touching him. Bad symptoms noticed by the panicky physicians took hold of him like the words of invitation communicated by Death. On the eve of his great journey he left the legacy of his persistent torment to the hearts of his well-wishers. Wedded to disgust that he was, liveliness deserted him as if out of envy. He appeared as the assertion of ailments, as the target of attack for emaciation with all its weapons. Imbecility took hold of him; pain made him its sphere of action; consumption converted him into its abode. He was held by languor under-

विधेयीकृतं व्याधिना, क्रोडीकृतं कालेन, लक्ष्यीकृतं दक्षिणाशया, पीतमिव पीडाभिः, जग्धमिव जागरेण, निगीर्णमिव वैवर्ण्येन, ग्रासीकृतं गात्रभङ्गेण, ह्रियमाणमिव विपद्भिः, वण्ट्यमानमिव वेदनाभिः, लुण्ठ्यमानमिव दुःखैः, आदित्सितं दैवेन, निरूपितं नियत्या, घ्रातमनित्यत्वेन, अभिभूयमानमभावेन, परिकलितं परासुतया, दत्तावकाशं क्लेशस्य, निवासं वैमनस्यस्य, समीपे कालस्य, अन्तिकेऽन्त्योच्छ्वासस्य, मुखे महाप्रयासस्य, द्वारि दीर्घनिद्रायाः, जिह्वाग्रे जीवितेशस्य वर्तमानम्, विरलं वाचि, चलितं चेतसि, विह्वलं वपुषि, क्षीणमायुषि, प्रचुरं प्रलापे, संततं

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its sway, pinned to misery, owned by illness, subjugated by disease, enlisted by doom, pitched upon by the southern quarter; drunk, as it were, by ailments; consumed, as it were, by wakefulness; devoured, as it were, by dullness; and gulped down, as it were, by paralysis. He seemed to be captured by reverses, torn by agonies, attacked by miseries, eagerly approached by Destiny, focussed upon by doom, tasted by perishability, eclipsed by annihilation, seized by extinction, giving free scope for torment, harbouring dejection, approaching the end, nearing the last breath, situate in the tongs of throes, at the threshold of long sleep and at the tip of the tongue of Death. He seldom spoke. His mind fleeted. His body grew restless. His age was declining. He raved profusely and breathed

श्वसिते, जितं जृम्भिकाभिः, पराधीनमाधिभिः, अनुबद्धमनुबन्धिकाभिः, पार्श्वोपविष्टयाऽनवरतरोदनोच्छूननयनया गृहीतचामरिकयापि निःश्वसितैरेव वीजयन्त्या विविधौषधिधूलिधूसरितशरीरया मुहुर्मुहुः 'आर्यपुत्र, स्वपिषि ?' इति व्याहरन्त्या देव्या यशोवत्या शिरसि वक्षसि च स्पृश्यमानं पितरमद्राक्षीत् ॥

दृष्ट्वा च प्रथमदुःखसंपातमथ्यमानमतिराशङ्कित इव भागधेयेभ्यः समभवत् । अन्तकपुरवर्तिनमेव च पितरममन्यत । निराकृत इव चान्तःकरणेन क्षणमासीत् । अवधूतश्च धैर्येण, क्षेत्रीकृतः क्षोभेण, रिक्तीकृतो रत्या, विषयीकृतो विषादेन,

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continuously. He was vanquished by yawnings, swayed by mental torture and pressed by ache at the joints. Queen Yaśovatī sat by his side with eyes swollen due to constant weeping, and fanning the king with the gusts of her breath despite the chowrie held in her hand and with a body soiled by the powder of herbs of different kinds, touched him often and often on the head and chest with the words "My lord, are you asleep ?"

On seeing him Harsha's mind was turmoiled by the first shock of grief and grew apprehensive of the frowns of Fate. He deemed his father as already in occupation of the City of Yama. He stood for a moment as though forsaken by his own heart. Courage flew away from him, and confusion brought him under its sway. Joy

पावकमयमिव हृदयमुद्वहन्, विषमविषदूषितानीव मुह्यन्तीन्द्रियाणि बिभ्राणः, तमसा रसातलमपि विशेषयन्, शून्यत्वेनाकाशमप्यतिशयानो नाविन्दत कर्तव्यम् । पस्पर्श च हृदयेन भियमुत्तमाङ्गेन च गाम् ॥

अवनिपतिस्तु दूरादेव दृष्ट्वातिदयितं तनयं तदवस्थोऽपि निर्भरस्नेहावर्जितः प्रधावमानो मनसा प्रसार्य भुजौ 'एह्येहि' इत्याह्वयञ्शरीरार्धेन शयनादुदगात् । ससंभ्रममुपसृतं चैनं विनयावनम्रमुन्नमय्य बलादुरसि निवेश्य, विशन्निव प्रेम्णा निशाकरमण्डलमध्यम्, मज्जन्निवामृतमये महासरसि, स्नानिव महति

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deserted him, and grief made him its victim. With a heart burning like fire, senses dulled as though affected by virulent venom, surpassing the nether world by his gloom and even the ether by his vacant heart, he little knew what to do. Fear touched him in the heart and he touched the earth with his head.

As soon as the king saw his darling son at a distance, despite his plight he was drawn by his extreme love and ran towards him in spirit and extending his arms called out for him with the words 'Come, come.' He rose from his bed, raising a half of his body. The son approached him in a hurry, and as he bowed in modesty the father lifted him and forcibly pressing him to his own bosom seemed in his fondness to plunge into the

हरिचन्दनरसप्रस्रवणे, अभिषिच्यमान इव तुषाराद्रिद्रवेण, पीडयन्नङ्गैरङ्गानि, कपोलेन कपोलमवघट्टयन्, निमीलयन्पक्ष्माग्रग्रथिताजस्रास्रविस्राविणी विलोचने, विस्मृतज्वरसंज्वरः सुचिरमालिलिङ्ग। कथंकथमपि चिराद्विमुक्तमुपसृत्य कृतनमस्कारं प्रणतजननीकमुपागतमासीनं च शयनान्तिके पिबन्निव विगतनिमेषनिश्चलेन चक्षुषा व्यलोकयत्। पस्पर्श च पुनः पुनर्वेपथुमता पाणितलेन। क्षयक्षामकण्ठश्च कृच्छ्रादिवावादीत्—'वत्स, कृशोऽसि' इति। भण्डिस्त्वकथयत्—'देव, तृतीयमहः कृताहारस्यास्याद्य' इति॥

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heart of the Moon's disc, to dive deep in a big lake of nectar, to bathe in a plentiful stream of sandal juice and to be bathed by the melting ice of the Himalayas. Pressing the son's limbs to his own, dashing his son's cheeks at his own and shutting his eyes incessantly streaming with tears collected at the edges of his eyelashes, he clasped him long, forgetful of the torment of fever and at last released him with great difficulty. The son bowed before him, approached his mother, saluted her, came back and sat near the couch of his father who gazed at him as if to drink him in with steady unwinking eyes. He frequently touched his son with his trembling hand, and in a feeble voice due to exhaustion he spoke with difficulty, 'Child, you are much reduced.' Bhaṇḍi said,

तच्छ्रुत्वा बाष्पवेगगृह्यमाणाक्षरं कथं कथमप्यायतं निः-श्वस्योवाच —'वत्स, जानामि त्वां पितृप्रियमतिमृदुहृदयम् । ईदृशेषु विधुरयति धीमतोऽपि धियम् । अतिदुर्धरो बान्धवस्नेहः सर्वप्रमाथी । अतो नार्हस्यात्मानं शुचे दातुम् । उद्दामदाहज्वर-दग्धोऽपि दह्ये खल्वहमधिकतरमनेनायुष्मदाधिना । निशितमिव शस्त्रं तक्ष्णोति मां त्वदीयस्तनिमा । सुखं च राज्यं च वंशश्च प्राणाश्च त्वयि मे स्थिताः । यथा मम तथा सर्वासां प्रजानाम् । त्वद्विधानां पीडाः पीडयन्ति सकलमेव भुवनतलम् । न ह्यल्प-

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'Your Highness, this is the third day since he took his food.'

On hearing this the king heaved a long sigh and with words choked by a stream of tears spoke with a good deal of strain, 'I know, my boy, you are fond of your father and your heart is extremely tender. In reverses like this it distracts even the mind of a wise man ; quite unbearable is filial affection which obscures all other things. Hence you ought not to give yourself away to grief. Burnt as I am by the high fever of sickness, I burn all the more through this torture that you undergo. Your emaciation chops me off like a sharp weapon. My happiness, my kingdom, my lineage and my life are all centred on you. And as with me, so it is with all my subjects. The torments of persons like you torment the

पुण्यभाजां वंशमलंकुर्वन्ति भवादृशाः । फलमस्यनेकजन्मान्तरोपार्जितस्याकलुषस्य कर्मणः । करतलगतमिव कथयन्ति चतुर्णामप्यर्णवानामाधिपत्यं ते लक्षणानि । त्वज्जन्मनैव कृतार्थोऽस्मि । निरभिलाषोऽस्मि जीवितव्ये । भिषगनुरोधः पाययति मामौषधम् । अपि च सर्वप्रजापुण्यैः सकलभुवनतलपरिपालनार्थमुत्पत्स्यमानानां भवादृशां जन्मग्रहणोपायः पितरौ । प्रजाभिस्तु बन्धुमन्तो राजानः, न ज्ञातिभिः । तदुत्तिष्ठ । कुरु पुनरेव सर्वाः क्रियाः । कृताहारे च त्वय्यहमपि स्वयमुपयोक्ष्ये पथ्यम्' इत्येवमभिहितस्य चास्य धक्ष्यन्निव हृदयमतितरां शोकानलः

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whole world. People of your stamp do not adorn families of poor merit. You are the fruit of stainless virtue acquired in a number of births. Your features proclaim, as it were, the suzerainty of all the four seas as resting on your palms. By your very birth I have reached my millenium. I am not mindful of my life. The pressure of doctors makes me drink medicine. Further, parents are but an instrument for the birth of persons like you who will be born for the protection of the whole world through the merits of all subjects. Kings have kinsmen in their subjects, not in their blood-relations. Hence rise, do all things as before, and when you have taken your food I will also take my medical diet.' As he was told thus, the fire of grief flamed up high

संदुधुक्षे । क्षणमात्रं च स्थित्वा पित्रा पुनराहारार्थमादिश्यमानो धवलगृहादवततार । चकार च चेतसि—'अकाण्डे खल्वयं समुपस्थितो महाप्रलयो ऽव्यभ्र इव वज्रपातः । सामान्योऽपि तावच्छोकः, सोच्छ्वासं मरणम्, अनुपदिष्टौषधो महाव्याधिः, अभस्मीकरणोऽग्निप्रवेशः, अनुपरतस्यैव नरकवासः, निर्ज्योतिरङ्गारवर्षम्, अशकलीकरणं क्रकचदारणम्, अव्रणो वज्रसूचीपातः । किमुत विशेषाश्रितः । किमत्र करवाणि' इति ॥

राजपुरुषेणाधिष्ठितश्च गत्वा स्वधाम धूममयानिव कृता-

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as if to burn his heart. As he lingered for a while, he was again bid by his father to take his food. And then he went out of the White House. The thought arose in his mind, 'At an untimely hour has this great crash come down without warning like the fall of thunderbolt in the absence of clouds. Moderate be it, grief is death while breath continues, a grave disease for which no medicine is prescribed, a walk into the fire without being reduced to ashes, a life in Hell when one is not dead, a stream of burning embers in the absence of fire, the grinding of a saw without cutting one to pieces, and the boring with a diamond needle without causing an apparent injury. What then, when it relates to a matter of moment? What am I to do?'

Attended by the royal retinue, he went to his

श्रुपातान्, अग्निमयानिव जनितहृदयदाहान्, विषमयानिव दत्तमूर्च्छावेगान्, महापातकमयानिवोत्पादितघृणान्, क्षारमयानिवानीतवेदनान्, कतिचित्कबलानगृह्णात्। आचामंश्च चामरग्राहिणमादिदेश—'विज्ञायागच्छ कथमास्ते तातः' इति। गत्वा च प्रतिनिवृत्य च 'देव, तथैव' इति विज्ञापितस्तेनागृहीतताम्बूल एवोत्ताम्यता मनसा अस्ताभिलाषिणि सवितरि सर्वानाहूयोपह्वरे 'वैद्याः, किमस्मिन्नेवंविधे विधेयमधुना?' इति विषण्णहृदयः पप्रच्छ। ते तु व्यज्ञापयन्—'देव, धैर्यमवलम्बस्व। कतिपयैरेव

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chamber and took in a few morsels of food which gave rise to the fall of tears as though consisting of smoke, which, as though composed of fire caused grave burning to the heart, as though made of poison accelerated unconsciousness, and as if formed of the five gravest sins were obnoxious, and which as if made of alkali substances inflicted pain. After sipping water he bade the chowrie-bearer, 'Go and ascertain how is my father and come back.' He went and returned and informed the prince, 'In the same state, my lord.' On being thus informed, he did not care even to take the betel, but with a grieving heart, when the sun was about to set, assembled the doctors and asked them in private with a depressed heart, 'Doctors, what is to be done now in this crisis?' They replied, 'Your Highness, take courage. In a few more

अत्रैव चान्तरे भवनकमलिनीपालः कोकमाश्वासयन्नपरवक्त्रमुच्चैरपठत्—

'विहग कुरु दृढं मनः स्वयं त्यज शुचमास्स्व विवेकवर्त्मनि ।
सह कमलसरोजिनीश्रिया श्रयति सुमेरुशिरो विरोचनः ॥ ४ ॥'

तच्चाकर्ण्य वाङ्निमित्तज्ञः पितरि सुतरां जीविताशां शिथिलीचकार । गतेषु च भिषक्षु क्षतधृतिः क्षपामुखे क्षितिपालसमीपमेव पुनरारुरोह धवलं गृहम् । तत्र च—'दाहो महान् । आहर हारान्हरिणि, मणिदर्पणान्मे देहे देहि वैदेहि, हिमलवैर्लिम्प

At that very time the gardener in charge of the lotus-pond in the house recited aloud a stanza of the Aparavaktra metre in consolation of a Chakravāka bird.

'Bird, hold thy heart firm, leave off thy grief. Take thy stand in the path of wisdom. Along with the Beauty of the lotus-pond the Sun descends on the crest of Mount Meru.'

On hearing the same, clever that he was in the interpretation of voices casually heard, he cast off all his hopes about his father's life. At nightfall when the doctors had gone, he with courage shattered went once again to the king at the White House. There he saw his father raving in a hundred ways. 'Great is the heat. O Hariṇī, bring the cooling necklaces. O Vaidehī, place on my body mirrors of gems. Līlāvatī, smear my forehead

ललाटं लीलावति, घनसारक्षोदधूलीर्निधेहि धवलाक्षि, निक्षिप चक्षुषि चन्द्रकान्तं कान्तिमति, कपोले कलय कुवलयं कलावति, चन्दनचर्चां रचय चारुमते, पाटय पटमारुतं पाटलिके, मन्दय दाहमिन्दुमति अरविन्दैः, जनय जलार्द्रया मुदं मदिरावति, समुपनय मृणालानि मालति, तरलय तालवृन्तमावन्तिके, मूर्धानं धावमानं बधान बन्धुमति, कन्धरां धारय धारणिके, उरसि सशीकरं करं कुरु कुरङ्गवति, संवाहय बाहू वलाहिके, पीडय पादौ पद्मावति, गृहाण गाढमङ्गमनङ्गसेने, का वेला विलासवति, नैति निद्रा, कथाः कथय कुमुद्वति' इत्येवंप्रायान्पितुरालापाननवरतमाकर्णयन्दूयमानहृदयो दुःखदीर्घां जाग्रदेव निशामनैषीत् ॥

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with drops of snow. O Dhavalākshī, throw on me the powder of camphor. Kāntimatī, touch my eyes with moonstone. Kalāvatī, place the blue lotus on my cheeks. O Chārumatī, apply the sandal paste. Pāṭalikā, move the breeze with your cloth. Indumatī, assuage my heat with lotuses. Madirāvatī, cool me with wet fans. O Mālatī, fetch the lotus-stalks. Āvantikā, wave the fan. Bandhumatī, tie up my head which runs off. O Dhāraṇikā, hold my neck. Kuraṅgavatī, place your hand with drops of water on my chest. Valāhikā, shampoo my hands. Padmāvatī, press my feet. Anaṅgasenā, hold tight my body. O Vilāsavatī, what is the time? Kumudvatī, I don't get sleep, tell me stories.' On hearing these and the like ravings of his father

उषसि चावतीर्य राजद्वारदेशोपसर्पिणा परिवर्धकेनोपस्थापितेऽपि तुरङ्गे चरणाभ्यामेवाजगाम स्वमन्दिरम् । तत्र च त्वरमाणो भ्रातुरागमनार्थमुपर्युपरि क्षिप्रपातिनो दीर्घाध्वगान्प्रजविनश्चोष्ट्रपालान्प्राहिणोत् । प्रक्षालितवदनश्च परिजनोपनीतमपि प्रतिकर्म नाग्रहीत् । अग्रतः स्थितानां राजपुत्रयूनां विमनसां 'रसायनो रसायनः' इति जल्पितमव्यक्तमश्रौषीत् । पर्यपृच्छच्च तान्— 'भद्राः, किं रसायन' इति । पृष्टाश्च ते सर्वे सममेव तूष्णींबभूवुः । भूयोभूयश्चानुबध्यमाना दुःखेन कथंकथमप्याचचक्षिरे— 'देव, पावकं प्रविष्टः' इति । तच्च श्रुत्वा प्लुष्ट इवान्तस्तापेन

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without interruption, with a grief-stricken heart, he spent a wakeful night prolonged by misery.

At daybreak he climbed down, and though the horse was got ready by the horseman at the threshold of the palace he walked to his chamber on foot, and hastening there to send for his brother, he sent swift pedestrians and fast drivers on camel's back on and on. After washing his face he did not put on the toilet equipment brought by his servants. He heard the indistinct cry, 'Rasāyana, Rasāyana' raised by the dejected young princes standing in front. And he asked them, 'Gentlemen, what about Rasāyana?' On being questioned, all of them stood mute. On being pressed again and again, they stated reluctantly with grief, 'Your Highness, he has entered

सद्यो विवर्णतामगात् । उत्पाट्यमानमिव च न शशाक शोकान्धं धारयितुं हृदयम् । आसीच्चास्य चेतसि 'कामं स्वयं न भवति, न तु श्रावयत्यप्रियं वचनमरतिकरमितर इवाभिजातो जनः । कृच्छ्रे च यथाऽनेनानुष्ठितमुज्ज्वलीकृतमधिकतरं ज्वलनप्रवेशेन कल्याणप्रकृति कार्तस्वरमिव कौलपुत्रमस्य' इति । पुनश्चाचिन्तयत्—'समुचितमेवाथवा स्नेहस्येदम् । किमस्य तातो न तातः, किं वाम्बा न जननी, वयं न भ्रातरः ? अन्यस्मिन्नपि तावत्स्वामिनि दुर्लभीभवति भवन्त्यसवो ध्रियमाणा ह्रीहेतवो लोके, किमुतामृतमयेऽनुजीविनां निर्व्याजबान्धवेऽवन्ध्यप्रसादे सुगृहीतनाम्नि ताते । संप्रति

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the fire.' On hearing it he was scorched, as it were, by internal torments and at once grew pale. He was not able to keep up his heart blinded by grief as if it had been torn asunder, and he thought in his mind, 'Indeed a noble-born person would rather not be than like an ordinary person intimate displeasing or disgusting news. By doing this at this crisis his noble birth has been rendered all the more glorious like pure gold by entering the fire.' Again he thought, 'Or perhaps, this is in keeping with his love. Was not my father his father, my mother his mother, and we his brothers? Even if any other master passes away, it will be a shame to cling to life in the world. How much more so when it is my father of happy repute, who is verily nectar to his dependents, a guileless

सांप्रतमाचरितमनेननात्मानं दहता । किं वास्याकल्पमवस्थितस्य श्रेयसो यशोमयस्य दह्यते ? पतितः स केवलं दहने । दग्धास्तु वयम् । धन्यः खल्वसावग्रणीः पुण्यभाजाम् । अपुण्यभाक्त्विदमेव राजकुलं कुलपुत्रेण यत्तादृशा वियुक्तम् । अपि च ममापि कः खल्वेतेषां प्राणानां कार्यातिभारः कृत्यशेषो वा, का वा व्यापृतता, येन नाद्यापि निष्ठुराः प्राणाः प्रतिष्ठन्ते । को वाऽन्तरायो हृदयस्य, येन सहस्रधा न दलति' इति । दुःखार्तश्च न जगाम राजसद्म । समुत्ससर्ज च सर्वकार्याणि । शयनीये निपत्य उत्तरीयवाससा सोत्तमाङ्गमात्मानमवगुण्ठ्यातिष्ठत् ॥

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kinsman whose favour is never fruitless? Now he has acted properly in burning himself. Nay, what is burnt of him who stands permanent in fame lasting down to the deluge? He simply fell in the fire, but we are burnt. Blessed indeed is he, the foremost of men of meritorious actions. But wretched is this royal family which has been deprived of such a noble youth. Further, what is the high mission of my life, or what is its prupose yet in store, or what is the pre-occupation that prevents my cruel life from starting away? What is the hindrance for my heart that it does not break into a thousand pieces?' Thus afflicted by grief, he did not go to the king's apartment. He neglected all his duties and fell into his bed and remained covering his body and head with his upper cloth.

इत्थंभूते च देवे हर्षे, राजनि च तदवस्थे, सर्वस्य लोकस्य कपोलेषु कीलिता इव कराः, लोचनेषु लेप्यमय्य इवाश्रुस्रुतयः, नासाग्रेषु ग्रथिता इव दृष्टयः, कर्णेषूत्कीर्णा इव रुदितध्वनयः, जिह्वासु सहजानीव हा कष्टानि, लपनेषु पल्लवितानीव श्वसितानि, अधरेषु लिखितानीव परिदेवितपदानि, हृदयेषु निधानीकृतानीव दुःखान्यभवन् । उष्णाश्रुदाहभीतेव नाभजत नेत्रोदराणि निद्रा । निःश्वासवातविधुता इव व्यलीयन्त हासाः । निरवशेषदग्धेव च संतापेन न प्रावर्तत वाणी । कथास्वपि नाश्रूयन्त परिहासाः । क्वागमन्निति नाज्ञायन्त गीतगोष्ठ्यः । जन्मान्तरातीतानीव

When Prince Harsha was in this state and the king himself in that plight, the hands of all people seemed riveted to their cheeks, streams of tears pasted to their eyes, eyes joined to the tips of their noses, cries of lament engraved in their ears, the words, 'Alas, what a pity!' associated by nature with their tongues, breaths multiplied on every face, words of grief writ on every lip and throes stored in every heart. Afraid, as it were, of the scalding tears, sleep did not enter the hollows of their eyes. Smiles vanished as if swept away by the gusts of sighs. Speech did not come out as if totally burnt by torture. No fun was heard even in chats. Nobody knew where music parties fled. Dance was not even remembered, as if it were an experience of the

नासर्यन्त लास्यानि । स्वप्नेऽपि नागृह्यन्त प्रसाधनानि । वार्तापि नालभ्यतोपभोगानाम् । नामापि नाकीर्त्यताहारस्य । खपुष्पप्रतिमान्यासन्नापानमण्डलानि । लोकान्तरमिवानीयन्त वन्दिवाचः । युगान्तर इवावर्तन्त निर्वृतयः । पुनरिवादह्यत शोकाग्निना मकरकेतुः । दिवापि नामुच्यन्त शयनानि । शनैः शनैश्च महापुरुषविनिपातपिशुनाः समं समन्तात्समुद्भवन्भुवने भूयांसो भूपतेरभावाय भयमुत्पादयन्तो भूतानां महोत्पाताः ॥

तथा हि दोलायमानसकलकुलाचलचक्रवाला पत्या सार्धं गन्तुकामेव प्रथममचलद्धरित्री । धन्वन्तरेरिवान्तरे तस्मिन्स्मरन्तः

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previous birth. No ornament was put on even in dreams. No talk of pleasures could be had. Even the name of food was not mentioned. Drinking bouts resembled a bloom in the sky. The praises of bards seemed taken away to the other world. Joy seemed to be a matter of by-gone days. Cupid was once again burnt, as it were, by the fire of grief. None left the side of his bed even during the day. Gradually, a number of abnormal phenomena appeared simultaneously on all sides in the world, foreboding the calamity of a great person and instilling fear as an index of the king's extinction.

Accordingly at the outset the earth quaked swinging the entire range of great mountains as if desirous of going along with the king. As if

परस्परास्फालनवाचालवीचयो विजुघूर्णिरेऽर्णवाः । भूभृद्भावभीतानां विततशिखाकलापविकटकुटिलाः केशपाशा इवोर्ध्वीबभूवुर्धूमकेतवः ककुभाम् । धूमकेतुकरालितदिङ्मुखं दिक्पालारब्धायुष्कामहोमधूमधूम्रमिवाभवद्भुवनम् । भ्रष्टभासि तप्तकालायसकुम्भबभ्रुणि भानुमण्डले भयंकरकबन्धकायव्याजेन कोऽपि पार्थिवप्राणितार्थी पुरुषोपहारमिवोपजहार । ज्वलितपरिवेषमण्डलाभोगभास्वरो जिघृक्षाजृम्भमाणस्वर्भानुभयादुपरचिताग्निप्राकार इव प्रत्यदृश्यत

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remembering Dhanvantari at the time, the seas got agitated with noisy billows dashing against each other. The comets arrayed in a frightful curve emitting heaps of flames rose high as if they were the rough curly clusters of hair let loose by the extremities of the sky afraid of the king's extinction. With all the quarters rendered ghastly with comets, the Universe put on a gray appearance as though pervaded by smoke of the Homa performed by the protectors of the extremities of the sky with a view to prolonging the life of the king. In the Sun's disc shorn of lustre and lurid as a heated iron jar, somebody solicitous of the king's life seemed to have made an offering of a human body under the pretext of a frightful headless trunk. Shining in the midst of a flaming ring of lustre, the moon seemed to have constructed a fortification of fire as if out of fear for the eclipse which was more and more extending its sway

श्वेतभानुः । अवनिपतिप्रतापप्रसाधिताः प्रथमतरकृतपावकप्रवेशा इवादह्यन्तानुरक्ता दिशः । स्रुतशोणितशीकरासारारुणिततनुरनुमरणाय प्रावृतपाटलांशुकपटेवादृश्यत वसुधावधूः । नराधिपविनाशसंभ्रमभीतैर्लोकपालैरिव कालायसकवाटपुटैरकालकालमेघपटलैररुध्यन्त दिग्द्वाराणि । प्रेतपतिप्रयाणप्रहृताः पटवः पटहा इवारटन्तो हृदयस्फोटनाः पस्फायिरे निर्घातानां घोरा निर्घोषाः । निकटीभवद्यममाहिषखुरपुटोद्धूता इव द्युमणिधाम धूसरीचक्रुः क्रमेलककचकपिलाः पांसुवृष्टयः । विसरविराविणीनामुन्मुखीनां

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to devour him. Decked by the lustre of the king's valour, the quarters were burning as though having entered the fire in advance out of deep love. Dame Earth with body reddened by streams of flowing drops of blood appeared as though clad in ruddy robes in order to follow the king in death. The portals of heavens were blocked with untimely masses of dark clouds like iron bolts applied by the regents of the sky, afraid of the the crisis of the king's extinction. Frightful blasts of tempests were on the increase, piercing the hearts and sounding like drums beaten aloud on the occasion of the march of the God of Death. Showers of dust, gray like the hair of camels, dimmed the Sun's lustre as if raised by the hoofs of the buffalo of Yama approaching fast. Batches of vixens howling obnoxiously with mouths turned upwards

अन्यस्मिन्नहनि समीपमस्य राजकुलाद्द्रुतगतिवशविशीर्यमाणालंकारझांकारिणी विजयघोषणेव विषादस्य, आकुलचरणचलत्तुलाकोटिक्वणितवाचालिताभिरुद्ग्रीवाभिः किं किमिति पृच्छ्यमानेव दूरादेव भवनहंसीभिः, स्खलितविशालश्रोणिशिञ्जानरशनानुराविणीभिश्च बाष्पान्धा समुपदिश्यमानमार्गेव गृहसारसीभिः, अदृष्टकवाटपट्टसंघट्टस्फुटितललाटपट्टरुधिरपटलेन पटान्तेनेव रक्तांशुकस्य मुखमाच्छाद्य प्ररुदती, संतापबलविलीनकनकवलयरसधारामिव

The next day the female doorkeeper of Yaśovatī, Velā by name, came to him from the king's apartment, enquiring the by-standers,—'Where is the prince? Where is the prince?' As she came in high speed, the oranaments worn by her dropped down with a jingling noise as a result of which she appeared to proclaim loudly the victory of grief. The domestic swans set rattling by the jingling anklets in motion on her slipping feet seemed with lifted necks to ask her from far off, 'What? What is the matter?' The home-bred cranes echoing the jingle of girdle slipping on her broad hips appeared to teach her the way, blinded that she was by tears. She wept, her face being covered with a mass of blood oozing from her forehead cloven by the plate of the door which she had failed to notice as with the fringe of her red garment. She threw off her cane appearing like the

वेत्रलतामुत्सृजन्ती, मुखमरुत्तरङ्गितामुत्तरीयांशुकपटीं स्फुरन्तीं फणिनीव निर्मोकमञ्जरीमाकर्षन्ती, नम्रांसस्रंसिनाऽनिलविलोलेन नीलतमेन तमालचीरचीवरेणेव शोकोचितेन धम्मिल्लरचनारहितेन शिरोरुहसंचयेन चञ्चता प्रावृतकुचा, कुचताडनपीडया समुच्छूनाताम्रश्यामतलं मुहूर्मुहुरत्युष्णाश्रुप्रमार्जनप्रदग्धमिव करकिसलयं धुनाना, चक्षुर्निर्झरे शीर्यति स्नपयन्तीव शोकाग्निप्रवेशाय स्वकपोलतलप्रतिबिम्बितमासन्नलोकं, लोललोचनप्रवृत्तैस्तरलैस्तारकांशुभिः श्यामायमानमात्मदुःखेन दिवसमपि दहन्तीव 'क कुमारः क

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stream of her golden bangles molten under the heat of torment. She drew her fluttering shawl waving in her gusts of breath like a serpent trailing its slough behind. Her breasts were covered with tossing clusters of hair bereft of dressing as in mourning, hanging down her drooping shoulders and moving in the breeze with a jet-black hue and consequently appearing like a rag of the Tamāla tree's bark. She quaked her hand whose palm was swollen and reddish brown through the strain of beating her breasts, which in consequence looked as though burnt by the frequent wiping of her exceedingly hot tears. As the people standing near were reflected on her cheeks, she bathed them, as it were, in the tears streaming from her eys with a view to their entry into the fire of grief. With her grief she seemed to

कुमारः' इति पुरुषं पृच्छन्ती, वेलेति नाम्ना यशोवत्याः प्रतीहार्याजगाम । विषण्णलोकलोचनप्रत्युद्गता चोपसृत्य कुट्टिमन्यस्तहस्तयुगला गलन्तीभिः सिञ्चन्तीव शुष्यन्तं दशनदीधितिधाराभिराधूसरमधरमधोमुखी विज्ञापितवती—'देव, परित्रायस्व परित्रायस्व । जीवत्येव भर्तरि किमप्यध्यवसितं देव्या' इति ॥

ततस्तदपरमाकर्ण्य च्युत इव सत्त्वेन, द्रुत इव दुःखेन, आचान्त इव चिन्तया, तुलित इव तापेन, अङ्गीकृत इवातङ्केनाप्रतिपत्तिरासीत् । आसीच्चास्य चेतसि प्रतिपन्नसंज्ञस्य—'बहुशोऽपि हृदये दुःखाभिषङ्गो निपतन्नश्मनीव लोहप्रहारः कठिने हुतभुजमु-

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burn the day itself blackened by the effusion of the fleeting lustre of her pupils emerging from her restless eyes. Greeted by the eyes of the people struck with panic, she drew near, placed her hands on the pavement and drenching, as it were, her lower lip which was getting dry and gray with the streams of the lustre of her teeth, intimated with a face downcast, 'Your Highness, help, help. What a resolve has been made by the queen when the king is yet alive!'

Then, on hearing of that further crisis the prince became forsaken, as it were, by courage; melted, as it were, by sorrow; drunk, as it were, by cares; sacked, as it were, by torment; and adopted, as it were, by worry; and he fell into a swoon. And as he regained his consciousness he

त्थापयति, न तु भस्मसात्करोति मे निरनुक्रोशस्य कायम्' इति । उत्थाय च त्वरमाणोऽन्तःपुरमगात् । तत्र च मर्तुमुद्यतानां राजमहिषीणामश्रृणोद्दूरादेव 'तात चूत, चिन्तयात्मानं, प्रवसति ते जननी । वत्स जातीगुच्छ, गच्छामि, आपृच्छस्व माम् । मया विनाऽद्यानाथा भवसि भगिनि भवनदाडिमलते । रक्ताशोक, मर्षणीयाः पादप्रहाराः कर्णपूरपल्लवभङ्गापराधाश्च । पुत्रक, अन्तःपुरबालबकुलक वारुणीगण्डूषग्रहणदुर्ललित, दृष्टोऽसि । वत्से प्रियङ्गुलतिके, गाढमालिङ्ग मां, दुर्लभा भवामि ते । भद्र भवनद्वारसह-

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thought, 'The weight of sorrow falling on my heart in a hundred ways inflames the fire as the stroke of metal on a hard stone, but does not reduce the body of my merciless self into ashes.' Then he rose and went in haste to the harem. From at a distance he heard there the piteous cries of queens intent on dying in strains such as these—'Dear mango, take care of yourself; your mother goes into exile. Child jasmine bunch, I go; grant me leave. Sister pomegranate creeper of the household, without me you become destitute to day. Red Aśoka, pardon the kicks of my foot and my crimes of lopping off your sprouts for the ornamentation of my ears. Son, young Bakula of the harem, wayward as you have become through the mouthfuls of wine, I have had your sight so long. Dear Priyaṅgu creeper, embrace me fast; I shall

कारक, दातव्यो निवापतोयाञ्जलिः, अपत्यमसि। भ्रातः पञ्जरशुक, यथा न विस्मरसि माम्, किं व्याहरसि? दूरीभूतास्मि ते। शारिके, स्वप्ने नः समागमः पुनर्भूयात्। मातः, मार्गलग्नं कस्य समर्पयामि गृहमयूरकम्? अम्ब, सुतवल्लालनीयमिदं हंसमिथुनं, मन्दपुण्यया मया न संभावितोऽस्य चक्रवाकयुगलस्य विवाहोत्सवः। मातृवत्सले, निवर्तस्व गृहहारिणिके। समुपनय सौविदल्ल वल्लभवल्लकीं, परिष्वजे तावदेनाम्। चन्द्रसेने, सुदृष्टः क्रियतामयं जनः। बिन्दुमति, इयं तेऽन्त्या वन्दना। चेटि, मुञ्च चरणौ। आर्ये कात्यायनिके, किं रोदिषि, नीतास्मि दैवेन। तात कञ्चुकिन्,

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be no longer available to you. Noble mango at the porch, you should offer me the palmful of libations of water as you are my child. Brother parrot in the cage, see you forget me not; what say you; I am already away from you. O Myna, may we again unite in dreams. Mother, to whom shall I entrust the domestic peacock clinging to my path? Mama, this couple of swans should be fondled by you like children. Unfortunate that I am, the wedlock of this Chakravāka pair has not been celebrated. You, home-bred doe, fond of your mother, turn back. Chamberlain, bring my favourite lute; I shall embrace her. O Chandrasenā, have a full sight of me. O Bindumatī, this is my last salutation to you. Maid, leave off my feet. Venerable Kātyāyanikā, why do you weep;

किं मामलक्षणां प्रदक्षिणीकरोषि ? धात्रेयि, धारयात्मानं, किं पादयोः पतसि ? भगिनि, गृहाण मामपश्चिमां कण्ठे । कष्टं न दृष्टा प्रियसखी मलयवती । कुरङ्गवति, अयमामन्त्रणाञ्जलिः । सानुमति, अयमन्त्यः प्रणामः । कुवलयवति, एष तेऽवसानपरिष्वङ्गः । सख्यः, क्षन्तव्याः प्रणयकलहाः, इत्येवंप्रायानालापान् ॥

दह्यमानश्रवणश्च तैः प्रविशन्नेव निर्यान्तीं दत्तसर्वस्वापतेयां गृहीतमरणप्रसाधनाम्, जानकीमिव जातवेदसं पत्युः पुरः प्रवेक्ष्यन्तीम्, प्रत्यग्रस्नानार्द्रदेहतया श्रियमिव भगवतीं सद्यः समुद्राद्-

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I am taken off by doom. Father chamberlain, why do you walk round my inauspicious self? Nurse's daughter, hold yourself; why do you fall at my feet? Sister, embrace me by the neck, now that I am never to return. Pity, dear friend Malayavatī is not to be seen. Kuraṅgavatī, here I join my palms in respect to take leave of you. Sānumatī, this is my last obeisance. Kuvalayavatī, this is my last embrace of you. Friends, pardon our love-quarrels.'

As he entered with ears being burnt by cries such as these, he saw his mother coming out. She had made a present of the whole of her wealth and put on the funeral decoration. Like Jānakī she was just on the eve of entering into the fire before her lord. Her body being wet with fresh bath, she appeared like goddess Lakshmī just risen

त्थिताम्, कुसुम्भबभ्रुणी वाससी दिवमिव तेजसी सांध्ये दधानाम्, ताम्बूलदिग्धरागान्धकाराधरप्रभापटलपाटलं पट्टांशुकमिव विधवामरणचिह्नमङ्गलग्नमुद्वहन्तीम्, रक्तकण्ठसूत्रेण कुचान्तरावलम्बिना स्फुटितहृदयविगलितरुधिरधाराशङ्कां कुर्वतीम्, तिर्यक्कुटिलकुण्डलकोटिकण्टकाकृष्टतन्तुना हारेण वलितेन सितांशुकपाशेनेव कण्ठमुत्पीडयन्तीम्, सरसकुङ्कुमाङ्गरागतया कबलितामिव दिधक्षता चितार्चिष्मता, चितानलार्चनाकुसुमैरिव धवलधवलैरश्रुबिन्दुभिरंशुकोत्सङ्गमापूरयन्तीम्, गृहदेवतामन्त्रणबलिमिव वलयै-

from the sea. She wore a pair of cloths red as saffron like the sky marked by the morning and evening twilights. She had put on her body the dress characteristic of a lady dying along with her husband, which appeared like a silken garment red like the hue of lips tinged red through the chewing of betel leaves. The red thread round her neck hanging in the middle of her breasts roused the suspicion of a stream of blood gushing from her broken heart. The circular wreath with its threads dragged by the rugged tips of her curved ear-rings hanging crosswise pressed tight her neck like a noose of white cloth. Smeared as she was by wet saffron paste, she looked as though devoured by the funeral fire longing to burn her. She filled the middle of her garment with her excessively white drops of tears as if with flowers offered in the worship of the fire of

विगलद्भिः पदे पदे विकिरन्तीम्, आप्रपदीनां कण्ठे गुणकुसुममालां यमदोलामिवारूढाम्, अन्तर्गुञ्जन्मधुकरमुखरेणामन्त्र्यमाणलोचनोत्पलामिव कर्णोत्पलेन, प्रदक्षिणीक्रियमाणामिव मणिनूपुरबन्धुभिर्बद्धमण्डलं भ्रमद्भिर्भवनहंसैः, संनिहितप्राणसमं मरणाय चित्तमिव चित्रफलकमविचलं धारयन्तीम्, अर्चाबद्धोद्धूयमानधवलपुष्पदामकां पतिव्रतापताकामिव पतिप्रासयष्टिमिष्टामुपगूहमानां, बन्धोरिव निजचारित्रधवलस्य नृपातपत्रस्य पुरो नेत्रो-

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cremation. With bangles slipping down at every step, she seemed to strew offerings for the propitiation of the family-deities. The wreath of flowers strung with threads hanging round her neck right up to the toes looked like Yama's cradle on which she was seated. The blue lotus on her ears noisy with the humming bee inside seemed to hold a chat with her eyes which resembled blue lotuses. The domestic swans keeping alliance with her gem-set anklets forming themselves in batches and roaming about seemed to walk round her with veneration. She held a picture-board as steady as her own heart resolved upon death, which stood on a par with its associate viz., her life. She clung to the favourite spear-haft of her lord, decked with a garland of white flowers tied round in worship and tossing, which appeared like the banner of chastity. She shed tears in front of the king's umbrella as pure as her own character as in front

दकमुत्सृजन्तीं, पत्युः पादपतनसमुद्गमदभ्यधिकबाष्पाम्भःप्रवाहप्रतिरुद्धदृशः कथमपि प्रतिपन्नादेशान्सचिवान्संदिशन्तीम्, अनुनयनिवर्तितविधुरवृद्धबन्धुवर्गवर्धमानध्वनिभिः गृहाक्रन्दैराकृष्यमाणश्रवणां, भर्तृभाषितनिभैः पञ्जरसिंहबृंहितैर्ह्रियमाणहृदयां, धात्र्या भर्तृभक्त्या च निजया प्रसाधितां, जरत्या मूर्च्छया च संस्तुतया धार्यमाणां, सख्या पीडया च व्यसनसंगतया समालिङ्गितां, परिजनेन संतापेन च गृहीतसर्वावयवेन परीतां, कुलपुत्रैरुच्छ्वसितैश्च महत्तरैरधिष्ठितां, कञ्चुकिभिर्दुःखैश्चातिवृद्धैरनुगतां,

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of a kinsman. She was giving instructions to her husband's ministers who grasped them with difficulty, their eyes being blocked by a flood of tears issuing profusely as they fell at her feet. Her ears were torn by the cries of wail at home whose noise was increased by the mourning aged kinsmen turned back with gentle words of appeasement. Her heart was drawn by the roars of lions in the cage which resembled the voice of her lord. She was embellished by the nurse as well as by her own devotion to her husband. She was held by an old lady as also by the swoon which had begun its sway. She was embraced by her friend as also by the affliction that shared in her woe. She was surrounded by her retinue as well as by torment that took hold of all her limbs. She was attended by noble youths as well as by heavy gusts.

मूर्च्छान्धतमसं रसातलमिव प्रविशन्ती, बाष्पप्रवाहेणेव चिरनिरोधसंपिण्डितेन स्नेहसंभारेण निर्भराविर्भूतेनाभिभूयमाना, कृतप्रयत्नापि निवारयितुं न शशाक बाष्पोत्पतनम् । उत्कटकुचोत्कम्पप्रकटितासह्यशोकाकूता च गद्गदिकागृह्यमाणगलाविकला निःसामान्यमन्युतरलीक्रियमाणाधरोद्देशा पुनरुक्तस्फुरणनिपीडितनासापुटा, निमील्य नयने नयनाम्भःसेकप्लवेन प्लावयन्ती विमलौ कपोलौ, संछाद्य करनखमयूखमालाखचितदशान्तेन तनुना तन्वन्तरनिर्गच्छदच्छास्रस्रोतसेवांशुकपटान्तेन किंचिदुत्तानितं वदनेन्दुं, दूय-

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and dived into the blinding darkness of swoon as into the Nether world. She was oppressed by an outpour of affection that had been condensed by long restraint as by the flood of tears. And she was not able to check the flow of tears despite her best efforts. Her latent unbearable grief became manifest through the inordinate tremor of her breasts. With a faltering voice her throat failed her. Her lips quivered with sorrow without a parallel. Her nostrils were pressed with repeated throbbings. She closed her eyes and drenched her spotless cheeks with a stream of tears. With an anguished heart, she veiled her slightly raised face with the thin fringe of her cloth whose edges were suffused with the rays of the nails of her hand as with a white stream of tears springing from within its body. With dripping breasts she

-मानमानसा, स्मरन्ती प्रस्नुतस्तनी प्रसवदिवसादारभ्य सकलमङ्क-शायिनः शैशवमस्य, ज्ञातिगृहगतहृदया 'अम्ब, तात, न पश्यतं पापां परलोकप्रस्थितां मामेवमतिदुःखिताम्' इति मुहुर्मुहुराक्रन्द-न्ती पितरौ, 'हा वत्स, विश्रान्तभागधेयया न दृष्टोऽसि' इति प्रेष्ठं ज्येष्ठं तनयमसंनिहितं क्रोशन्ती, 'अनाथा जाता' इति श्वशुरकुलवर्तिनीं दुहितरमनुशोचन्ती, 'निष्करुण, किमपराद्धं तवामुना जनेन' इति दैवमुपालभमाना, 'नास्ति मत्समा सीम-न्तिनी दुःखभागिनी' इति निन्दन्ती बहुविधमात्मानं, 'मुषितास्मि नृशंस, त्वया' इत्यकाण्डे कृतान्तं गर्हमाणा मुक्तकण्ठमतिचिरं प्राकृतप्रमदेव प्रारोदीत् ॥

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recalled to memory his infancy in full from the date of birth down to the day when he lay on her lap. Her memory went back to her parents' home, and often she called out for her parents with the words, "Mother, father, look not on me, a sinner, started for the other world, being thus plunged in misery." She cried out to her dear elder son that was absent, "Ah child, you are not even to be seen by me, unfortunate that I am." She lamented her daughter living in her father-in-law's family, "Helpless are you now." She scolded Fate, "You cruel one, what wrong did I do you?" She deplored herself in several ways saying, "Misery has fallen to my lot such as to no other woman." Suddenly she reprehended Death, "Cruel one, you have

प्रशान्ते च मन्युवेगे सस्नेहमुत्थापयामास सुतम् । हस्तेन चास्य प्ररुदितस्य पक्ष्मपालीपुञ्ज्यमाननखकिरणनिवहां द्रुतामिवाधिकतरं क्षरन्तीं दृष्टिमुन्ममार्ज । स्वयमपि कठोररागपरिपीयमानेन धवलिम्ना मुच्यमानोदरे कथदस्रश्वयत्पर्यन्ते शुक्लशीकरतारतारकितपक्ष्मणी सूक्ष्मतराश्रुबिन्दुपरिपाटीपतनानुबन्धविधुरे लोचने पुनः पुनरापूर्यमाणे प्रमृज्य, बाष्पार्द्रगण्डगृहीतां च श्रवणशिखरमारोप्य शोकलम्बामलकलताम्, अधःस्रस्तविलोलवालिकान्याकुलितां च समुत्सार्य तिरश्चीं

played me false." Thus did she weep aloud for a long time like an ordinary woman.

When the vehemence of grief subsided, she raised her son with affection. And as he wept, she with her hand wiped his eyes which as if melting streamed only the more through the lustrous streaks of her nails piled up at his eyelashes. She wiped also her own eyes which filled again and again, distressed by a continuous fall of tiny drops of tears while their whiteness consumed by a deep red hue vacated their midst, their edges were swollen with scalding tears and the eyelashes were bespangled with white drops of tears. She raised her lock of hair and fixed it to the top of her ear as it hung down in grief clinging to her cheeks wet with tears. She extricated her forelocks of hair as they were worried and dragged crosswise

चिकुरसटाम्, अश्रुप्रवाहपूरितमार्द्रं च किंचिच्च्युतमुत्क्षिप्य हस्तेन स्तनोत्तरीयं तरङ्गितमिव नखांशुपटलेन, मग्नांशुकपटान्तत-नुताम्रलेखालाञ्छितलावण्यकुब्जिकावर्जितराजतराजहंसास्यभृङ्गा-रकास्यसमुद्गीर्णेन पयसा प्रक्षाल्य मुखकमलं, कलमूकलोककरवि-धृते धौतवासःशकले शुचिनि समुन्मृज्य पाणी, सुतवदनविनि-हितनिभृतनयनयुगला चिरं स्थित्वा पुनः पुनरायतं निःश्वस्यावा-दीत्—'वत्स, नासि नप्रियो निर्गुणो वा परित्यागार्हो वा। स्तन्येनैव सह त्वया पीतं मे हृदयम्। अस्मिंश्च समये प्रभूत-

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by the tossing pendent ornament of her nose. As the upper cloth on her breasts flooded with tears and rendered wet slipped a little, she dragged it up with her hand creating waves of lustre with her nails. She washed her lotus-like face with water poured out from the spout of the silver swan-shaped kettle brought by her hunch-backed female servant whose frame was impressed with the red lustre of the threads at the skirts of her wet garment. She dried up her hands in a clean white towel held in hand by servants who were dumb by birth. Fixing her eyes steady on the face of her son, she stood long and frequently heaved long sighs and spoke, "Child, it is not as if you are not dear to me, or you are devoid of qualities, or you deserve to be abandoned. You drank my heart along with the milk of my breasts. My eyesight fails to see

प्रभुप्रसादान्तरिता त्वां न पश्यति दृष्टिः। अपि च पुत्रक, पुरुषान्तरविलोकनव्यसनिनी राज्योपकरणमकरुणा वा नास्मि लक्ष्मीः क्षमा वा। कुलकलत्रमस्मि चारित्रधना धर्मधवले कुले जाता। किं विस्मृतोऽसि मां समरशतशौण्डस्य पुरुषप्रकाण्डस्य केसरिण इव केसरिणीं गृहिणीम्? वीरजा वीरजाया वीरजननी च मादृशी पराक्रमक्रीता कथमन्यथा कुर्यात्? एवंविधेन पित्रा ते भरतभगीरथनाभागनिभेन नरेन्द्रवृन्दारकेण गृहीतः पाणिः। आसेवितः सेवासंभ्रान्तानन्तसामन्तसीमन्तिनीसमावर्जितजाम्बूनदघटाभिषेकः शिरसा। लब्धो मनोरथदुर्लभो महादेवीपट्टबन्ध-

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you at this hour as it is screened by great devotion to my lord. Further, O son, I am neither Lakshmī nor the Earth to indulge in the sight of other males or to quit all mercy, playing the adjunct to sovereignty. I am a housewife born in a family of clean virtues to whom character is wealth. Don't you remember me as the wife of that noble person that fought a hundred battles as the lioness of a lion? Being a warrior's daughter, a warrior's wife and a warrior's mother as I am and won over by valour, how can I do otherwise? My hand was seized by your father of that stamp, the lord of kings, equal to Bharata, Bhagīratha and Nābhāga. My head has enjoyed the coronation-bath with golden jars poured by the wives of innumerable vassal chiefs busy to offer their

सत्कारलाभो ललाटेन । आपीतौ युष्मद्विधैः पुत्रैरमित्रकलत्रबन्दी-
बृन्दविधूयमानचामरमरुच्चलचीनांशुकधरौ पयोधरौ । सपत्नीनां
शिरस्सु निहितं नमन्निखिलकटककुटुम्बिनीकिरीटमाणिक्यमाला-
र्चितं चरणयुगलकम् । एवं कृतार्थसर्वावयवा किमपरमपेक्षे
क्षीणपुण्या ? मर्तुमविधवैव वाञ्छामि । न च शक्नोमि दग्धस्य
भर्तुरार्यपुत्रविरहिता रतिरिव निरर्थकान्प्रलापान्कर्तुम् । पितुश्च ते
पादधूलिरिव प्रथमं गगनगमनमावेदयन्ती बहुमता भविष्यामि
शूरानुरागिणीनां सुराङ्गनानाम् । प्रत्यग्रदृष्टदारुणदुःखदग्धायाश्च

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services. My forehead has attained the honour of being fixed with a queen's crown hard to achieve even in dreams. My breasts, bearing the jackets of china silk moving in the wind of chowries waved by batches of enemies' wives held captive, have been sucked by sons of your stamp. On the heads of co-wives were placed my feet lit by the rows of rubies on the crowns of the wives of all the military chiefs as they bowed down. All the limbs of mine have thus gained their purpose. What else should I wish for when my merit is on the wane? I should like to die before I became a widow. I cannot stoop like the widowed Rati to cry out meaningless lamentations for a burnt husband. Like the dust of your father's feet, I should like to march in advance in the sky and thus earn the esteem of celestial ladies attached

मे किं धक्ष्यति धूमध्वजः ? मरणाच्च मे जीवितमेवास्मिन्समये साहसम् । अतिशीतलः पतिविरहशोकानलादक्षयस्नेहेन्धनादस्मादनलः । कैलासकल्पे प्रवसति जीवितेश्वरे, जरत्तृणकणिकालघीयसि जीविते लोभ इति क घटते ? अपि च जीवन्तीमपि मां नरपतिमरणावधीरणमहापातकिनीं न स्प्रक्ष्यन्ति पुत्र पुत्रराज्यसुखानि । दुःखदग्धानां च भूतिरमङ्गला चाप्रशस्ता च निरुपयोगा च भवति । वत्स, विश्वस्तानां स्थास्नुना यशसा स्थातुमिच्छामि लोके, न वपुषा । तदहमेव त्वां तावत्तात, प्रसादयामि, न पुनर्मनोरथप्रातिकूल्येन कदर्थनीयास्मि ।' इत्युक्त्वा पादयोरपतत् ॥

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to heroes. When I am already burnt by the fresh pangs of acute misery, what is there in me for fire to burn afresh? More than death my life alone at this hour would be a grave mishap. Fire is indeed much cooler than the fire of grief due to my lord's separation ever flaming afresh with the fuel of love. How is it fitting that I should cling to life as light as a straw when my lord like Kailāsa is going away on exile? Further, my son, even if I live, the pleasures of my son's kingdom will not gladden me when I am guilty of the grave crime of neglecting the king's death. To those that burn with sorrow, prosperity brings no happiness, no praise, no fruit. Dear, far above the level of widows I would prefer to survive in permanent fame, not in body. Hence it is that I implore you,

स तु ससंभ्रममपनीय चरणयुगलम्, अवनामिततनुः, उभयकरविधृतवपुषमवनिगतशिरसमुदनमयन्मातरम् । दुर्निवारतां च शुचः समवधार्य, कुलयोषिदुचितां च तामेव श्रेयसीं मन्यमानः क्रियां, कृतनिश्चयां च तां ज्ञात्वा तूष्णीमधोमुखोऽभवत् ॥

अभिनन्दति हि स्नेहकातरापि कुलीनता देशकालानुरूपम् । देव्यपि यशोवती परिष्वज्य समाघ्राय च तं शिरसि, निर्गत्य चरणाभ्यामेव चान्तःपुरात्पौराक्रन्दनिर्भराभिरुपरुध्यमानेव दिग्भिः सरस्वतीतीरं ययौ । तत्र च स्त्रीस्वभावकातरैर्दृष्टिपातैः प्रविकसित-

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my son, not to thwart me by running counter to my wishes." So saying she fell at his feet.

He extricated his feet in a hurry, and bending his body lifted his mother whose head had touched the earth, holding her body with both his hands. Finding the inevitable nature of her grief, seeing that that was the only laudable course open to a noble-born lady and perceiving that she was bent in her pursuit, he stood silent with a downcast face.

Though pulled down by attachment, noble birth asserts itself by appreciating deeds appropriate to the place and hour. Queen Yaśovatī too embraced him, smelt him on his head, went out on foot from the palace and walked to the banks of the river Sarasvatī, though the air thick with the cries of citizens seemed to drag her back. And there she adored Lord Fire with timid glances

रक्तपङ्कजपुञ्जैरिवार्चयित्वा भगवन्तं भानुमन्तमिव मूर्तिरैन्दवी चित्रभानुं प्राविशत्। इतरोऽपि मातृमरणविह्वलो बन्धुवर्गपरिवृतः पितुः पार्श्वं प्रायात्। अपश्यच्च स्वल्पावशेषप्राणवृत्तिं परिवर्त्यमानतारकं तारकराजमिवास्तमभिलषन्तं जनयितारम्। असह्यशोकोद्रेकाभिद्रुतश्च त्याजितः पितृस्नेहेन धैर्यम्। आश्लिष्यास्य सकलदुर्मदमहीपालमौलिमालालालितौ पादपद्मौ, अन्तस्तापान्मुखचन्द्रमिव द्रवीभवन्तं, दशनज्योत्स्नाजालमिव द्रवतामापद्यमानम्, अक्षिलावण्यमिव विलीयमानं, मुखचन्द्रसुधारसमिव स्यन्दमा-

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characteristic of womankind as with heaps of full-blown blue lotuses, and as the Moon's disc would merge in the Sun, she walked into the fire. Distressed by the death of his mother, the other one too surrounded by his kinsmen went near his father. He saw his father with life lingering a bit, with pupils turned round, longing for extinction like the setting Moon. Overwhelmed with a super-abundance of unbearable grief, he was deprived of his courage by love for the father. He embraced his lotus-like feet which had been fondly esteemed by the array of heads of all haughty kings and shed tears as though his moon-like face melted owing to heat within, as though the moonshine of his teeth attained a liquid form, as though the loveliness of his eyes oozed out and as though the nectar of his

प्रज्ञोपबृंहितपराक्रमस्य निन्देव । 'क्षितिरियं तव' इति लक्षणाख्यातचक्रवर्तिपदस्य पुनरुक्तमिव । 'गृह्यतां श्रीः' इति स्वयमेव श्रिया गृहीतस्य विपरीतमिव । 'अध्यास्यतामयं लोकः' इत्युभयलोकविजिगीषोरपुष्कलमिव । 'स्वीक्रियतां कोशः' इति शशिकरनिर्मलयशःसंचयैकाभिनिवेशिनो निरुपयोगमिव । 'आत्मीक्रियतां राजकम्' इति गुणगणात्मीकृतजगतो गतार्थमिव । 'उह्यतां राज्यभारः' इति भुवनत्रयभारोचितस्यानुचितनियोग इव । 'प्रजाः परिरक्ष्यन्ताम्' इति दीर्घदोर्दण्डार्गलित-

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enhanced by heroism and keen intelligence. To say, 'This earth is thine' is but to repeat your status as emperor proclaimed by your features. 'Take thou the kingship' does not fit in with one who has been chosen by kingship voluntarily. 'Rule over this earth' falls short of the mark to one who is bent on conquering both the worlds. 'Take thou the treasures' is superfluous to one who is already zealous to amass heaps of fame as clean as moonbeams. To say 'Take thou the kings in thy fold' serves no purpose to one who has taken the entire world into his fold through his virtues. 'Bear the burden of kingdom' is but an improper bidding to one who is already practised to bear the burden of the three worlds. 'Look after thy subjects' is an unnecessary repetition to one who already guards the extremities with the lengthy

दिङ्मुखस्यानुवाद इव । 'परिजनः परिपाल्यताम्' इति लोकपालोपमस्यानुषाङ्गिकमिव । 'शस्त्राभ्यासः कार्यः' इति धनुर्गुणकिणकलङ्ककालीकृतप्रकोष्ठस्य किमादिश्यते ? 'निग्राह्यतां चापलम्' इति नूतनतरवयसि निगृहीतेन्द्रियस्य निरवकाशेव मे वाणी । 'निरवशेषतां शत्रवो नेयाः' इति सहजस्य तेजस एवेयं चिन्ता ।" इत्येवं वदन्नेवापुनरुन्मीलनाय निमिमील राजसिंहो लोचने ॥

अस्मिन्नेवान्तरे पूषाप्यायुषेव तेजसा व्ययुज्यत । ततश्च लज्जमान इव नरपतिजीवितापहरणजनितादात्मापराधादधोमुखः समभवत् । भूपालाभावशोकशिखिनेवान्तस्ताप्यमानस्ताम्रतां प्रपेदे ।

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bolts of his arms. 'Protect thy servants' is but secondary to one who equals the gods that protect the world. 'Practise weapons'—is it a bidding to be given to one whose palm is blackened by the scars made by the bow-string? 'Curb thy impatience' is but a counsel without scope to one who has controlled his senses in the fresh prime of his youth. 'Extirpate thy foes' is but to think of your inborn prowess." So saying, the lion of kings closed his eyes never to open them again.

Meanwhile the Sun too parted with his lustre as the king with his life. And then, the Sun turned downwards as though ashamed of his own guilt in causing the death of the king. He grew red as if heated inside by the fire of grief due to the king's demise. As if to avoid unpleasant

मन्दं मन्दमप्रियप्रश्नोत्तरपरिहारार्थमिव स्थितिमनुवर्तमानो लौकिकीमवातरद्दिवः। दित्सुरिव जनेशाय जलाञ्जलिमपरजलनिधिसमीपमुपससर्प। सद्योदत्तजलाञ्जलिर्दुःखदहनदग्धमिव करसहस्रमालोहितमधत्त॥

एवं च महानराधिपनिधननिधीयमानविपुलवैराग्य इव शान्तवपुषि विशति गिरिगुहागह्वरं गभस्तिमालिनि, समुपोह्यमानमहाजनाश्रुदुर्दिनार्द्रीकृत इव निर्वात्यातपे, रोदनताम्रसकललोकलोचनरुचेव लोहितायति जगति, उष्णायमानानेकनरनिःश्वाससंतापप्लुष्ट इव च नीलायमाने दिवसे, नृपानुगमनप्रचलितयेव

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queries and answers he descended slowly from the sky according to the practice in the world. He approached the vicinity of the western Ocean as though to offer libations of water to the king. After presently offering libations of water he had his thousand rays reddened as if burning with the heat of sorrow.

Thus did the Sun retire into the cave of the setting mountain with a tranquil body as if in utter disgust generated by the death of that great king. The Sun's blaze became extinct as if cooled down by the showers of tears of the people gathering all round. The Universe was tinged red as if with the hue of all the people's eyes red with weeping. The day grew black as if scorched by the flare of the hot sighs of numerous persons. Beauty

लक्ष्म्या मुच्यमानासु कमलिनीषु, पतिशुचेव परिवृत्तच्छायायां श्यामायमानायां भुवि, कुलपुत्रेष्विव परित्यक्तकलत्रेषु कृतकरुणप्रलापेषु वनान्तानाश्रयत्सु दुःखितेषु चक्रवाकेषु, छत्रभङ्गभीतेष्विव निगूढकोशेषु कुशेशयेषु, स्फुटितदिग्वधूहृदयरुधिरप्लव इव गलिते रक्तातपे, क्रमेण च लोकान्तरमुपगतवत्यनुरागशेषे जाते तेजसामधीशे, गगनतलवितन्यमानबहलरागपाटलायां प्रेतपताकायामिव प्रवृत्तायां संध्यायां, शवशिबिकालंकारकृष्णचामरमालास्विव स्फुरन्तीषु दर्शनप्रतिकूलासु तिमिरलेखासु, असितागुरुकालकाष्ठायां

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deserted the lotuses as if to journey along with the king in death. The Earth with a change of colour grew black as if in gloom due to the loss of her lord. The afflicted Cakravāka birds quitting their mates and wailing piteously aloud reached the shores of water as noble youths quitting their wives and lamenting aloud resorted to the woods. Alarmed, as it were, by the king's calamity (widowhood), the lotuses closed into buds (hid their treasures). The red shine of the Sun flowed like blood gushing forth from the broken hearts of Sky-dames. In due course the lord of luminaries having gone to the other world survived in after-glow (in the affectionate memory of the people). The evening twilight rose like the banner of Death, spreading an intense lurid hue all over the sky. Clusters of darkness repugnant to the sight,

केनापि चितायामिव रचितायां रजन्यां, दन्तामलपत्रप्रसाधित-कर्णिकासु केसरमालाकल्पितमुण्डमालिकासु अनुमर्तुमिवोद्यतासु प्रहसितमुखीषु कुमुदलक्ष्मीषु, अवतरत्रिदशविमानकिङ्किणीक्वणित इव श्रूयमाणे शाखिशिखरकुलायनिलीयमानशकुनिकुलकलकूजिते, नाकपथप्रस्थितपार्थिवप्रत्युद्गतपुरुहूतातपत्र इव पूर्वस्यां दिशि दृश्यमाने चन्द्रमसि, नरेन्द्रः स्वयं समर्पितस्कन्धैर्गृहीत्वा शवशिबिकां शिबिसमः सामन्तैः पौरैश्च पुरोहितपुरःसरैः सरितं सरस्वतीं नीत्वा नरपतिसमुचितायां चितायां हुताशनसत्क्रियया यशःशेषतामनीयत ॥

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appeared like rows of black chowries fixed in decoration of a bier. The night was converted by mysterious force into a funeral pyre consisting of the black fuel of amberwood (dark spaces like black amber). The beautiful lilies with smiling faces appeared like ladies bent on dying in the company of the king with pedancles decked with ivory white petals (with ear-rings carved in pure ivory) and with head-wreaths furnished with heaps of filament. The subdued notes of birds stealing into their nests on the tops of trees were heard like the ringing of bells on aerial chariots sliding down. The Moon was sighted in the East like the umbrella of Indra coming forth to greet the king on his way to Heaven. At this stage of the day the subordinate ruling chiefs and citizens led

देवोऽपि हर्षः पुञ्जीभूतेन सकलेनेव जीवलोकेन लोकेन राजकुलसंबद्धेनाशेषेण शोकमूकेन परिजनेन च परिवृतः, अन्तर्वर्तिनापि पितृशोकानलतप्तेन स्नेहद्रवेण बहिरिव सिच्यमानः, निर्व्यवधानायां धरण्यामुपविष्ट एव तां निशीथिनीं भीमरथीभीमामखिलां सराजको जजागार। अजनि चास्य चेतसि—'ताते दूरीभूते अनाथीभूतः संप्रत्येतावान्खलु जीवलोकः। तथाहि—लोकस्य भग्नाः पन्थानः, मनोरथानां खिलीभूतानि भूरिस्थानानि,

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by priests offered their shoulders of their own accord and took the coffin of the Śibi-like king to the river Sarasvatī and placed him on a pyre worthy of royal dignity; and through cremation duly performed he was suffered to survive only in fame.

Surrounded by the people appearing like the entire body of living beings gathered at one place and by the entire host of servants struck dumb with the calamity that befell the royal house, and soaked, as it were, externally too in love which, though seated within, was melted by the fire of grief due to the death of his father and came out in streams, King Harṣa sat on the bare ground and remained awake the whole of that night which was terrific like the river Bhīmarathī in the company of kings. He reflected, "When the father is out of the sight, all these hosts of people are now left without a protector. Accordingly, the tracks trodden by the people are ruined,

स्थगितान्यानन्दस्य द्वाराणि, सुप्ता सत्यवादिता, लुप्ता लोकयात्रा, विलीना बाहुशालिता, प्रलीना प्रियालापिता, प्रोषिताः पुरुषकारविहारविकाराः, समाप्ता समरशौण्डता, ध्वस्ता परगुणप्रीतिः, विश्रान्ता विश्वासभूमयः, अपदान्यपदानानि, निरुपयोगानि शास्त्राणि, निरवलम्बना विक्रमैकरसता, कथावशेषा विशेषज्ञता, ददातु जनो जलाञ्जलिमौर्जित्याय, प्रतिपद्यतां प्रव्रज्यां प्रजापालता, बध्नातु वैधव्यवेणीं वरमनुष्यता, समाश्रयतु राजश्रीराश्रमपदम्, परिधत्तां धवले वाससी वसुमती, वहतु वल्कले विलासिता, तपस्यतु तपोवनेषु तेजस्विता, प्रावृणोतु चीवरे वीरता ।

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their numerous prospects blighted, the avenues of joy blocked; truthfulness is asleep; walks of life are on the wane; the might of arms has fled away; sweet speech is extinct; the manifold display of heroism has been banished. Efficiency in battles has come to an end. Appreciation of virtues of others has been destroyed. Guarantees have ceased to be in force. Heroic feats are without a resting place, sciences without utility, enthusiasm for valour left without a support. Sound discrimination remains only in name. Let the people offer libations of water to (celebrate the funeral of) glory. Let the protectorship of the subjects take to asceticism. Let chivalry tie up the widow's knot of hair. Let the Royal Glory retire into a hermitage. Let the Earth put on a pair of white cloths. Let brilliance

क्व गम्यतां पुनस्तस्य कृते कृतज्ञतया? क पुनः प्राप्स्यति तादृशान्महापुरुषनिर्माणपरमाणून्परमेष्ठी? शून्याः संवृत्ता दश दिशो गुणानां, जगज्जातमन्धकारं धर्मस्य, निष्फलमधुना जन्म शस्त्रोपजीविनाम्। तातेन विना कुतस्त्या दिवसम् असमसमररससमारब्धकलहकथाकण्टकितसुभटकपोलभित्तयो वीरगोष्ठ्यः? अपि नाम स्वप्नेऽपि दृश्येत दीर्घरक्तनयनं पुनस्तन्मुखसरोजम्? जन्मान्तरेऽपि पुनः परिष्वज्येत तल्लोहस्तम्भाभ्यधिकगरिमगर्भं भुजयुगलम्? लोकान्तरेऽपि पुत्रेत्यालपतः श्रूयेत सा सुधारसमु-

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wear a couple of tree-barks. Let valour do penance in penance-forests. Let heroism clothe herself in rags. Where is gratitude to go to meet him? Where shall the Creator again procure those atoms for the creation of a great man? To virtues all the ten directions are a void. To Dharma the world is all dark. To persons practising weapons birth is futile. In the absence of my father, where are the assemblies of heroes to congregate, consisting of soldiers whose cheeks used to bristle with hair at the talks of battles commenced with a unique enthusiasm in the day? Can I see again at least in dream that lotus-like face possessed of long ruddy eyes? Can I embrace again at least in the next birth those hands which surpassed metallic pillars in strength? Shall I hear again at least in the next world the term 'son' addressed in

द्गिरन्ती मथ्यमानक्षीरसागरोद्गारगम्भीरा भारती' इति। एतानि चान्यानि च चिन्तयत एवास्य कथमपि सा क्षयमियाय यामिनी ॥

ततः शुचेव मुक्तकण्ठमारटत्सु कृकवाकुकुलेषु, गृहगिरितरुशिखरेभ्यः पातयत्स्वात्मानं मन्दिरमयूरेषु, परित्यक्तनिजनिवासेषु च वनाय प्रस्थितेषु पत्त्ररथकुलेषु, सद्यस्तनूभूते ताम्यति तमसि, मन्दीभूतात्मस्नेहेष्वभावमभिलषत्सु प्रदीपेषु, स्फुरदरुणवल्कलप्रावृतवपुषि प्रव्रज्यामिव प्रतिपन्ने नभसि, प्रभातसमयेन समुच्चीयमानासु पार्थिवास्थिशकलकलास्विव कलविङ्ककंधराधूसरासु तारकासु, भूभृद्धातुगर्भकुम्भधारिषु विविधसरःसरित्तीर्थाभि-

a voice flowing with the sweetness of nectar and sounding with dignity like the roar of the milk-ocean being churned?" As thoughts such as these crossed his mind, the night spent itself out with difficulty.

Then the cocks crowed aloud as if in grief. The home-peacocks threw themselves down from the tops of trees on artificial hillocks. Birds left their homes and started for the woods. Darkness thinned all of a sudden and pined away. Lamps with oil getting scant (lukewarm in attachment to themselves) longed for extinction. The firmament embraced mendicancy with body clad in shining red robes. Stars, pale like a swallow's neck, were piled up by the morn like pieces of the king's bones. Hordes of elephants from the woods with their temples beautified in the centre by mineral

प्रबोध्यमानः पङ्कजाकर इव चचाल देवो हर्षः । ततश्च नूपुररवविराममूकमन्दमन्दिरहंसेषु शोकाकुलकतिपयकञ्चुकिमात्रावशेषेषु शुद्धान्तेषु, पतितयूथप इव वनगजयूथे, कक्ष्यान्तरवर्तिनि पितृपरिजने विषादिनि, उपरिरुदन्निषादिनि च स्तम्भनिषण्णे निष्पन्दमन्दे राजकुञ्जरे, मन्दुरापालकाक्रन्दव्यथिते चाजिरभाजि राजवाजिनि, विश्रान्तजयशब्दकलकले च शून्ये च महास्थानमण्टपे, दह्यमानदृष्टिर्निर्जगाम राजकुलात् । अगाच्च सरस्वतीतीरम् । तस्यां स्नात्वा पित्रे ददावुदकम् । अपस्नातश्च

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the kings already awake, King Harṣa started up like a lotus-pond lively with swans awake. Then the home-bred swans in the apartments of the harem grew dumb and idle at the cessation of the jingling of anklets, and there remained but a few guards of the harem afflicted with sorrow. The grief-stricken servants of his father lounged in the inner yard like elephants of the forest that had lost their leading tusker. The king's tusker stood idle and motionless, fixed to the post with the weeping mahout seated above. The king's horse stood stationed in the courtyard, distressed by the cries of the stable-keeper. The empty court-hall was barren of the tumultuous cries of victory. When things stood like this, King Harṣa went out of the palace with eyes burning with grief and reached the banks of the Sarasvatī, bathed in it and offered

अनिष्पीडितमौलिरेव परिधायोद्गमनीयदुकूलवाससी निःश्वासपरो निश्चामरो निरातपत्रो निरुत्सारणः, समुपनीतेऽपि सप्तौ चरणाभ्यामेव नासाग्रासक्तेन रक्ततामरसताम्रेण चक्षुषा हृदयावशेषस्यापि पितुर्दाहशङ्कया शोकाग्निमिव उद्गिरन्, अताम्बूलस्यापि सुचिरप्रक्षालितस्य कल्पतरुकिसलयस्येव स्वभावपाटलस्याधरस्याधरपल्लवस्य प्रभया मांसरुधिरकबलानिव हृदयाभिघातादुद्गमन्नुष्णनिःश्वासमोक्षैर्भवनमाजगाम ॥

राजवल्लभास्तु भृत्याः सुहृदः सचिवाश्च तस्मिन्नेवाहनि

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water to his father. Wet with bath and without squeezing the hair dry, he put on a pair of white silken cloths; and sighing heavily, without a chowrie, without an umbrella, without runners clearing the crowd, he walked on foot though the horse was brought near; and with eyes fixed on the tip of his nose and flushed like the red lotus, he appeared to disgorge the fire of grief, afraid of the burning of his father who survived only in the heart; and by the gusts of hot sighs he seemed to emit masses of meat mixed with blood coming out of his broken heart through the lustre of his sprout-like lower lip which, though disassociated from pan and washed clean for a long time, yet retained its natural red colour like the sprout of a divine tree. Thus did he trace back to his home.

That very day, the king's favourite servants,

निर्गत्य, प्रियं पुत्रदारमुत्सृज्य, उद्बाष्पैर्बन्धुभिर्वार्यमाणा अपि बहुनृपगुणगणहृतहृदयाः केचिदात्मानं भृगुषु बबन्धुः, केचित्तत्रैव तीर्थेषु तस्थुः, केचिदनशनैरास्तीर्णतृणकुशा व्यथमानमानसाः शुचमसमामशमयन्, केचिच्छलभा इव वैश्वानरं शोकावेगविवशा विविशुः, केचिद्दारुणदुःखदहनदह्यमानहृदया गृहीतवाचस्तुषारशिखरिणं शरणं ययुः, केचिद्विन्ध्योपत्यकासु वनकरिकुलकरशीकरासारसिच्यमानतनवः पल्लवशयनशायिनः संतापमशमयन्, केचित्संनिहितानपि विषयानुत्सृज्य सेवाविमुखाः

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friends and ministers went out leaving their dear sons and wives, and though prevented by their weeping kinsmen, some tied themselves to steep cliffs (to fall down), their hearts being won over by the multitudinous qualities of their sovereign; some permanently stayed there in places of pilgrimage; some with ailing hearts put down their unparallelled sorrow through fasts with grass and darbha strewn under; some like fire-flies fell into the fire, carried away by the vehemence of grief; some with hearts burning with the severe fire of grief retreated to the Himalayan mountain, taking the vow of silence; some cooled down their heat, lying in cushions of tender leaves on the slopes of the Vindhyas with bodies sprinkled with showers of sprays from the trunks of elephants in the woods. Some casting off the pleasures near at hand and

परिच्छिन्नैः पिण्डकैरटवीभुवः शून्या जगृहुः, केचित्पवनाशना धर्मधना धमद्धमनयो मुनयो बभूवुः, केचिद्गृहीतकाषायाः कापिलं मतमधिजगिरे गिरिषु, केचिदाचोटितचूडामणिषु शिरस्सु शरणीकृतधूर्जटयो जटा जघटिरे । अपरे परिपाटलप्रलम्ब-चीवराम्बरसंवीताः स्वाम्यनुरागमुज्ज्वलं चक्रुः । अन्ये तपोवन-हरिणजिह्वाञ्चलोलिह्यमानमूर्तयो जरां ययुः । अपरे पुनः पाणिपल्लवप्रमृष्टैराताम्ररागैर्नयनपुटैः कमण्डलुभिश्च वारि वहन्तो गृहीतव्रता मुण्डा विचेरुः ॥

देवमपि हर्षं तदवस्थं पितृशोकविह्वलीकृतं, श्रियं शाप

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averse to enjoyment occupied the vacant sites of forests, living on a few morsels of food. Some turned into sages feeding on air with Dharma for wealth and with veins protruding. Some putting on red robes practised the philosophy of Kapila on hills. Some cast off the crest-ornaments form their heads and put in their stead matted hair, placing their sole reliance on Śiva. Others wrapped up in loose yellow rags displayed their devotion to their master. Others with bodies licked by the tips of the tongues of the deer in the penance-forest advanced to old age, whereas others carrying water both in their eye-cups and Kamaṇḍalus rubbed with their tender hands and possessed of a deep red hue roamed about as bald-headed saints.

Dejected through grief for his father, King

इति, महीं महापातकमिति, राज्यं रोग इति, भोगान्भुजङ्गा इति, निलयं निरय इति, बन्धुं बन्धनमिति, जीवितमयश इति, देहं द्रोह इति, कल्यतां कलङ्क इति, आयुरपुण्यफलमिति, आहारं विषमिति, विषममृतमिति, चन्दनं दहन इति, कामं क्रकच इति, हृदयस्फोटनमभ्युदय इति च मन्यमानं, सर्वासु क्रियासु विमुखं, पितृपितामहपरिग्रहागताश्चिरंतनाः कुलपुत्राः, वंशक्रमाहितगौरवाश्च ग्राह्यगिरो गुरवः, श्रुतिस्मृतीतिहासविशारदाश्च जरद्द्विजातयः, श्रुताभिजनशीलशालिनो मूर्धाभिषिक्ताश्चामात्या राजानः, यथावदधिगतात्मतत्त्वाश्च संस्तुता मस्करिणः,

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Harṣa too at that stage treated wealth as a curse, the Earth as a grave crime, kingdom as a disease, pleasures as vipers, home as Hell, kinsmen as shackles, life as calumny, body as treachery, health as stigma, life as the fruit of sin, food as poison, poison as nectar, sandal as fire, attachment as a chissel, and heart-break as a felicity. Averse from all avocations that he was, all these persons surrounded him—youths of ancient families coming down in the succession of grandfather to father, teachers who had commanded respect from generation to generation and whose words were worthy of being followed, aged Brahmins proficient in scriptures, legal code and historical tradition; ministers marked for their learning, high birth and character; kings crowned as such,

समदुःखसुखाश्च मुनयः, संसारासारत्वकथनकुशला ब्रह्मवादिनः, शोकापनयननिपुणाश्च पौराणिकाः पर्यवारयन् ॥

अस्वतन्त्रीकृतश्च तैर्मनसापि नालभत शोकमनुप्रचरितुम् । अनुनीयमानश्च कथं कथमप्याहारादिकासु क्रियास्वाभिमुख्यमभजत । भ्रातृगतहृदयश्चाचिन्तयत्—"अपि नाम तातस्य मरणं महाप्रलयसदृशमिदमुपश्रुत्य आर्यो बाष्पजलस्नातो न गृह्णीयाद्वल्कले ? नाश्रयेद्वा राजर्षिराश्रमपदम् ? न विशेद्वा पुरुषसिंहो गिरिगुहाम् ? अस्रसलिलनिर्भरभरितनयननलिनयुगलो वा न

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popular ascetics who had duly realised the truth of the Self, sages unruffled by weal or woe, philosophers clever in expounding the triviality of the worldly existence and men well-versed in ancient folk-lore skilful in allaying grief.

Dominated by them, he did not get a scope for the free play of grief in his mind. Pressed by them with request, he somehow inclined towards taking food and other activities. With a heart going forth to his brother he thought, "If my revered brother comes to hear of our father's death like the great deluge, will he not bathe in the water of tears and clothe himself in a pair of tree-barks? Will not the royal sage retire to a hermitage? Or, will not the lion among men enter the cave of a mountain? Will he not with his lotus-like eyes flooded with tears look at the earth as

पश्येदनाथां पृथिवीम् ? प्रथमव्यसनविषमविषविह्वलो न स्मरेदात्मानं वा पुरुषोत्तमः ? अनित्यतया जनितवैराग्यो वा न निराकुर्यादुपसर्पन्तीं राज्यलक्ष्मीम् ? दारुणदुःखदहनप्रज्वलितदेहो वा न प्रतिपद्येताभिषेकम् ? इहागतो वा राजभिरभिधीयमानो न पराचीनतामाचरेत् ? अतिपितृपक्षपाती खल्वार्यः । सर्वदा तातश्लाघया मामभिधत्ते—'तात हर्ष, कस्यचिदभूद्भविष्यति वा पुनः काञ्चनतालतरुप्रांशु कायप्रमाणमिदम् ? ईदृक्च दिवसकरप्रीत्या दिवसमुन्मुखविकसितं मुखमहाकमलम् ? एतौ च वज्रस्तम्भभास्वरौ भुजकाण्डौ ? एते च हसितमदालसहलधर-

destitute of its protector? Will he, the best among men, affected by the acute poison of the fresh influx of grief, forget himself? Will he not reject the kingdom approaching towards him in disgust of its instability? Will he refuse his consent to a coronation, his body flaming with the severe heat of grief? Will he not turn a deaf ear to the requests of kings if he comes here? Indeed he was too fond of his father. He always used to say in praise of our father, "Dear Harṣa, did anybody have or is anybody going to have such a stately frame, tall like a golden palmyrah tree? Is there a lotus-like face like his blooming up all day in its attachment to the sun? Have you ever met with such stem-like arms shining like a pair of diamond pillars? Have smiles like these played anywhere,

विभ्रमा विलासाः ? कोऽन्यो मानी विक्रान्तो वदान्यो वा ?" इति । एतानि चान्यानि च चिन्तयन्दर्शनोत्सुकहृदयो भ्रातुरागमनमुदीक्षमाणः कथं कथमप्यतिष्ठदिति ॥

इति श्रीबाणभट्टकृतौ हर्षचरिते
प्रभाकरवर्धनमरणं नाम
पञ्चम उच्छ्वासः ॥



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bearing the grace of Balarāma drowsy with intoxication? Is there any one else so honourable, so valorous and so magnanimous?" Brooding over these and the like thoughts, and longing in his heart to meet his brother, he somehow pulled on in expectation of his arrival.

End of the Fifth Ucchvāsa.



Verse 2. **पातयति** etc. **कालः** महापुरुषान् पातयति Time lays great men low in the dust. कालः, Time, is qualified by three adjectives—(1) एकः It is single. To blow down great men time does not stand in need of any other help. (2) अनन्तः, न विद्यते अन्तः यस्य सः, an instance of Bahuvrīhi compound. Time is limitless. This shows that time is working havoc ever and anon. (3) परिवर्तमानः Taking a revolution. बहून् adjectival to महापुरुषान्. Time takes away a number of great men. This suggests a succession of deaths related in this chapter—of the young doctor Rasāyana, of Queen Yaśovatī, of King Prabhākaravardhana and of several others afflicted by the death of the king. सममेव At one and the same time. Within a short duration time kills a number of great persons. अनादरेणैव It respects none. All come within the mischief of time without any distinction of high or low. The verse describes an analogy for this operation of time. अनन्त इव. Time is compared to the serpent Ananta on whose thousand hoods rests the burden of the Earth. How is Ananta? एकः Single. He singly brings about the fall of mountains in the deluge. कालः The serpent is black. परिवर्तमानः When he revolves his hoods, mountains crumble down. शैलान् The great men that are extinguished by time are compared to mountains that tumble down at the deluge. बहून्, अनादरेण and समं are equally applicable to the mischief wrought by the serpent. A

number of mountains go to powder at the same time high or low. It is a common belief that a revolution of Ananta's hoods causes the Earth to quake, much more so at the Deluge. Vide Vishṇu purāṇa :—II. v. 28.

यदा विजृम्भतेऽनन्तो मदाघूर्णितलोचनः ।
तदा चलति भूरेषा साद्रितोया सकानना ॥

Both these verses are composed in the Āryā metre. Āryā has been defined thus :—

यस्याः पादे प्रथमे द्वादश मात्रास्तथा तृतीयेऽपि ।
अष्टादश द्वितीये चतुर्थके पञ्चदश सार्या ॥

The four feet of the Āryā metre contain in order 12, 18, 12 and 15 mātrās or syllabic instants. All the short vowels contain one mātrā, and all long vowels or short vowels followed by conjunct consonants contain 2 mātrās.

Page 2. अथ Subsequently. After Grahavarman had taken to his home his newly wedded wife Rājyaśrī, daughter of King Prabhākaravardhana. कदाचित् At one time. राजा King Prabhākaravardhana. राज्यवर्धनं Rājyavardhana was the eldest son of King Prabhākaravardhana. कवचं हरतीति कवचहरः तं कवचहरं The elder prince had come of an age fit to bear armour. आहूय The king summoned him. उत्तरापथं (प्रति) प्राहिणोत् He sent the prince to the north. उत्तरस्याः पन्थाः उत्तरापथः Antithesis of दक्षिणापथः. Since the country of Śrīkaṇṭha of which Sthāṇvīśvara, the modern Thāneswar in the Karnal district of

the Punjab, is situate to the north of Delhi, the word उत्तरापथ here must refer to a still northern tract, perhaps Kashmir, the North-west Frontier provinces or Afghanistan. प्राहिणोत् = प्र + अहिनोत् Imperfect 3rd person singular of हि, 5th Conjugation Parasmaipada. Conjugate :— अहिनोत् अहिनुताम् अहिन्वन्, अहिनोः अहिनुतं अहिनुत, अहिनवं अहिनुव-अहिन्व अहिनुम-अहिन्म. For what purpose did the king send the prince? हूणान् हन्तुं To annihilate the Hūṇas. What like? हरिणान्हन्तुं हरिः हरिणेशकिशोरमिव As a lion would send out his whelp to slaughter the deer. For the different meanings of हरि vide Amara :—यमानिलेन्द्रचन्द्रार्कविष्णुसिंहांशुवाजिषु । शुकाहिकपिभेकेषु हरिर्ना कपिले त्रिषु ॥ हरिणानां ईशः हरिणेशः A lion, तस्य किशोरः तं हरिणेशकिशोरं. किशोर means a young one. The passage from अपरिमित to साभिसरं describes the equipment with which the king furnished the prince. अपरिमितेन बलेन अनुयातः तं अपरिमितबलानुयातं कृत्वा The king made his son followed by a vast army. चिरं भवाः चिरंतनाः = चिरं + त् (तुट्) + अन (ट्यु). Vide Pāṇini :—सायंचिरंप्राह्णेप्रगेऽव्ययेभ्यष्ट्युट्युलौ तुट् च. तैः चिरंतनैः adjectival to अमात्यैः By ancient ministers; by hereditary ministers. अमा (समीपे) भवाः अमात्याः. Vide Pāṇini :—अव्ययात्त्यप्. अनुरक्तैः Loyally devoted. महान्तश्च ते सामन्ताश्च तैः महासामन्तैः By great feudatories. अभिसरेण सह वर्तत इति साभिसरः तं साभिसरं कृत्वा. He made the prince escorted by ministers and vassals.

प्रयान्तं etc. Prince Harsha too followed his brother. कतिचित् प्रयाणकानि A few marches. अनुवव्राज

Perfect 3rd person singular of व्रज् with अनु to follow. प्रविष्टे भ्रातरि Locative absolute. कैलासस्य प्रभया भासत इति तां कैलासप्रभाभासिनीं adjectival to ककुभं. Kailāsa is the highest peak of the Himalayas where Lord Śiva resides. विक्रमरसम् अनुरोद्धुं शीलम् अस्य तस्मिन् विक्रमरसानुरोधिनि Adventuresome, adjectival to नवे वयसि. Harsha passed through youth which inspired him with heroism. केसरिणः शरभाः शार्दूलाः वराहाश्च, तैः बहुलानि तेषु केसरिशरभशार्दूलवराहबहुलेषु. केसरी means a lion. केसरः अस्यास्तीति केसरी *lit.*, possessed of a mane. शरभ is an eight-legged animal supposed to be more powerful than the lion often referred to in Hindu mythology. तुषारशैलोपकण्ठेषु. The outskirts of the Himalayas abounded in those wild animals. उत्कण्ठमानाः वनदेवताः, तासां कटाक्षाः, तेषाम् अंशवः, तैः शारिता शरीरकान्तिः यस्य उत्कण्ठमानवनदेवताकटाक्षांशुशारितशरीरकान्तिः The presiding deities of the jungle zealously looked at him, and the streaks of their glances veriegated the lovely frame of the prince. मृगयां क्रीडन् Indulging in hunting. मृगस्येव लोचने यस्य सः मृगलोचनः The deer-eyed one, refers to Harsha. कतिपयानि अहानि Accusative of time modifying व्यलम्बत. Vide Pāṇini—कालाध्वनोरत्यन्तसंयोगे. बहिरेव व्यलम्बत Stayed outside; did not march into the region of Kailāsa as his brother did.

Page 3. स्वल्पीयोभिरेव दिवसैः In a few days. अल्पीयस् Comparative of अल्प. अरण्यानि, निर्गताः श्वापदाः येभ्यस्तानि निःश्वापदानि चकार Made the forest free from wild animals. How? आ कर्णान्तात् आकृष्टं कार्मुकम्, तस्मात् निर्गताः

भासुराः भल्लाः, तान् वर्षितुं शीलम् अस्येति आकर्णान्ताकृष्टकार्मुकनिर्गतभासुरभल्लवर्षी (सन्) Bhallas are a type of crescent-shaped arrows.

एकदा etc. वासतेयी The night. चतुर्णां पूरणः तुरीयः, also तुर्यः चतुर्थः, Fourth. यामः A quarter of a night. प्रत्युषस्येव At the early morn. It is believed that dreams dreamt in the early morn bear fruit soon. गोविसर्जनवेलायां दशाहेन फलं भवेत्. चटुलानां ज्वालानां पुञ्जैः पिञ्जरीकृताः सकलाः ककुभः येन तेन चटुलज्वालापुञ्जपिञ्जरीकृतसकलककुभा adjectival to दवहुतभुजा. The forest-fire reddened all the extremities with heaps of flickering flames. दह्यमानं केसरिणं A lion being burnt. This forebodes the death of the king. अद्राक्षीत् Aorist, 3rd person singular of दृश्. Conjugate :—अद्राक्षीत् अद्राष्टां अद्राक्षुः, अद्राक्षीः अद्राष्टं अद्राष्ट, अद्राक्षं अद्राक्ष्व अद्राक्ष्म. समुत्सृज्य Having abandoned. शावकान् Its cubs. Vide Amara :—पोतः पाकोऽर्भको डिम्भः पृथुकः शावकः शिशुः. पातयन्तीं सिंहीम् अपश्यत्. The fall of the lioness into the fire suggests the death of the queen as well. बन्धनपाशाः The cords of affection are stronger than iron chains. यैः (बन्धनपाशैः) आकृष्टाः यदाकृष्टाः तिर्यञ्चोऽपि Even lower beings. एवमाचरन्ति Behave like this; commit suicide in attachment. दक्षिणं इतरत् यस्मात् दक्षिणेतरं अक्षि पस्पन्दे. The throbbing of the left eye is an evil omen for males as that of the right eye for females.

Page 4. अन्तर्बन्धनस्थानात् From its internal fastening. गरीयसी is the feminine form of गरीयस्—

Comparative degree of गुरु; its Superlative is गरिष्ठ. दुःखेन आसिका दुःखासिका. समुत्पन्नाः विविधाः विकल्पाः, तैः विमथिता मतिः यस्य सः समुत्पन्नविविधविकल्पविमथितमतिः Various conjectures racked his mind. अपगता धृतिः यस्य सः अपगतधृतिः He lost all self-command. चिन्तया अवनमितं वदनं यस्य सः चिन्तावनमितवदनः He bowed down his face in deep thought. स्तिमितं तारकं यस्य तेन स्तिमिततारकेण चक्षुषा The pupils of his eyes were fixed. समुद्भिद्यमानं स्थलकमलिनीवनं यस्यां तां समुद्भिद्यमानस्थलकमलिनीवनाम् इव क्षोणीं चकार He made the earth appear full of sprouting land-lotuses. चकोरेक्षणः. The comparison with Chakora is due to the ruddiness of his eyes. हरिताः हयाः यस्य हरितहयः The Sun, because his horses are green in colour. उभयतः On both sides. संवाह्यमानं तनु तालवृन्तं यस्य सः संवाह्यमानतनुतालवृन्तः Small hand-fans were gently waved on both his sides. अतिशिशिरेण मलयजरसस्य लवेन लुलितं वपुः यस्याः तां अतिशिशिरमलयजरसलवलुलितवपुषं The frame of the rattan couch was covered with drops of cool sandal unguents. इन्दुवत् धवलम् उपधानं धरतीति ताम् इन्दुधवलोपधानधारिणीं The couch was provided with a pillow white as snow. वेत्रनिर्मिता पट्टिका तां वेत्रपट्टिकां A cane-mattress. अधिशयानः. The noun governed by the root शी, स्था or आस् prefixed with अधि takes the Accusative in the place of the Locative case. Vide Pāṇini:— अधिशीङ्स्थासां कर्म. आशङ्कया सह वर्तते इति साशङ्कः Full of apprehensions. तस्थौ Perfect 3rd person singular of स्था. Conjugate:—तस्थौ तस्थतुः तस्थुः, तस्थिथ-तस्थाथ तस्थथुः तस्थ, तस्थौ तस्थिव तस्थिम.

Page 5. **अथ** etc. Construe: अथ दूरादेव कुरङ्गकनामानम् आयान्तम् अद्राक्षीत् He beheld afar off Kuraṅgaka coming. How was Kuraṅgaka? लेख: गर्भे यस्याः तया लेखगर्भया. नील्या रागः, तद्वत् मेचका रुक् यस्याः तया नीलीरागमेचकरुचा चीरचीरिकया The ragged cloth was red in colour like indigo and a letter was tied inside. रचिता मुण्डमाला येन तं रचितमुण्डमालकं He had tied it round his head. श्रमश्च आतपश्च ताभ्यां श्रमातपाभ्यां By weariness and the Sun's heat. कालस्य भाव: कालिमा, आरोप्यमाणः कायस्य कालिमा यस्य तं आरोप्यमाणकायकालिमानं A black hue was imparted to his body. अङ्गारस्य भावः अङ्गारता. अतित्वरया आगमनं, तस्मिन् द्रुततरं पदं, तेन उद्धूयमाना धूलीनां राजिः, तस्याः व्याजेन अतित्वरागमनद्रुततरपदोद्धूयमानधूलिराजिव्याजेन Disguised as dust raised by the quick trot of his hurried approach. मेदिन्या अनुगम्यमानमिव He was pursued, as it were, by the earth. अभिमुखपवनेन प्रेङ्खन् प्रविततस्य उत्तरीयपटस्य प्रान्तः, तेन वीज्यमानौ उभौ पार्श्वौ यस्य तम् अभिमुखपवनप्रेङ्खत्प्रविततोत्तरीयपटप्रान्तवीज्यमानोभयपार्श्वं Both his flanks were fanned by the long hem of his upper cloth which tossed in the breeze blowing opposite. कृतौ पक्षौ यस्य तं कृतपक्षं He appeared provided with wings. स्विद्यत् ललाटतटं, तस्मिन् घटमानं प्रतिबिम्बकं यस्य तेन स्विद्यल्ललाटतटघटमानप्रतिबिम्बकेन The Sun reflected on his perspiring forehead.

Page 6. अपह्रियमाणा लेखा यस्मात् (यस्य वा) तम् अपह्रियमाणलेखं The Sun seemed to catch at the letter on his forehead. अशून्यं शून्यं संपद्यमानं कृतं शून्यीकृतं शरीरं यस्य तं शून्यीकृतशरीरं The sense-ogans seemed to have vacated his body. लेखे अर्पितं प्रयोजनस्य गौरवं तस्मात् लेखार्पि-

तत्प्रयोजनगौरवात् इव As if through the weight of the contents of the letter. समेऽपि वर्त्मनि स्खलन्तं He slipped on an even enough road. कालमेघशकलमिव. Kuraṅgaka is identified with a black cloud. A black cloud will release a thunderbolt. Similarly Kuraṅgaka was going to release bad tidings of the king's ill health. दुर्वार्ता एव वज्रं तस्य दुर्वार्तावज्रस्य. दुष्कृतमेव शालिः तस्य दुष्कृतशालेः. दीर्घम् अध्वानं गच्छतीति दीर्घाध्वगः, अनिमित्तभूतः दीर्घाध्वगः तम् अनिमित्तभूतदीर्घाध्वगं A long pedestrian that foreboded evil. The idea is that the length of his journey suggested an evil afoot. कुरङ्गकः (इति) नाम यस्य तं कुरङ्गकनामानं The name of the messenger was Kuraṅgaka.

दृष्ट्वा च etc. पूर्वनिमित्तपरंपराविर्भावितभीतिः is a misprint for पूर्वानिमित्तपरम्पराविर्भूतभीतिः —पूर्वाभ्यः अनिमित्तपरम्पराभ्यः आविर्भूता भीतिः यस्य सः With terror that had already taken shape from the previous succession of evil omens. हृदयेन अभिद्यत Harsha had his heart cloven. Then Kuraṅgaka saluted him and tendered the letter. आनने लग्नः तं आननलग्नं विषादम् उपनिन्ये He first conveyed the grief apparent on his face and then the letter.

Page 7. लेखार्थेन समं Harsha committed to his heart the purport of the letter and mental distress concurrently. अवग्रहरूपः, He looked very like famine caused by drought. He was so much panic-stricken. मन्दस्य भावः मान्द्यं Ill health. खञ्जानि च तानि अक्षराणि च तैः खञ्जाक्षरैः With broken words.

क्षरद्भिः With a voice faltering. युगपत् Concurrently. आचचक्षे Expressed. हृदयं पफाल इव His heart broke, as it were. आयुष्कामः Desirous of his father's long life. अपरिमितानि मणयः कनकानि रजतानि च, तेषां जातं यस्मिन् तं अपरिमितमणिकनकरजतजातं. आत्मनः परिबर्हः तं आत्मपरिबर्हं The whole of his equipage consisting of jewels, gold and silver in abundance. ब्राह्मणसात् ब्राह्मणेभ्यः देयं. Vide Pāṇini :—देये त्रा च. शिरसि कृपाणः तं शिरःकृपाणं. We can gather from this that the practice in ancient days was for the royal attendants to hold the sword erect alongside of their head. परिवर्धक means a horse-man.

Page 8. एकाकी. Vide Pāṇini :—एकादाकिनिच्चासहाये.

अकाण्डे प्रयाणं, तस्य संज्ञा, तस्यै शङ्खः, तेन क्षुभितम् अकाण्डप्रयाणसंज्ञाशङ्खक्षुभितं Military marches in ancient days were generally heralded by the blow of conch. उद्भूतः मुखरः खुराणां रवः, तेन भरितं सकलभुवनानां विवरं येन तत् उद्भूतमुखरखुररवभरितसकलभुवनविवरं Filling the abyss of heaven with the noise of hoofs. अश्वानां समूहः अश्वीयं = अश्व + ईय (छ) Cavalry. Vide Pāṇini :—तस्य समूहः. अढौकत Started. प्रदक्षिण means moving round so as to have the object in the centre always to the right. The opposite of it is प्रदक्षिणेतर. The अप्रदक्षिण flight of the deer is an evil portent. Hence राजसिंहस्य विनाशमुपस्थितं प्रकटयांबभूवुः They indicated the impending death of the king. राजा सिंह इव राजसिंहः, the lion-like king, refers to Prabhākaravardhana. अशिशिराः रश्मयः यस्य सः अशिशिररश्मिः The Sun, *lit.*, one whose rays are hot.

Page 17. गम्भीरस्य ज्वरस्य आरम्भेण भीताः भिषजः यस्मिन् तथाविधे गम्भीरज्वरारम्भभीतभिषजि The physicians were struck with panic at the severity of the disease. दुर्मनायमानाः मन्त्रिणः यस्मिन् तस्मिन् दुर्मनायमानमन्त्रिणि. The king's counsellors were sunk in dejection. मन्दायमानाः पुरोधसः यत्र तस्मिन् मन्दायमानपुरोधसि The priests were stupefied. सीदन्तः सुहृदः यत्र तस्मिन् सीदत्सुहृदि The king's friends despaired. निद्राणाः विपश्चितः यस्मिंस्तस्मिन् निद्राणविपश्चिति Men of learning kept awake. संतप्ताः आप्ताः सामन्ताः यत्र तस्मिन् संतप्ताप्तसामन्ते The trusted vassals suffered agony. विचित्ताः चामरग्राहिणः यत्र तस्मिन् विचित्तचामरग्राहिणि The chowrie-bearers fell into a swoon. दुःखेन क्षामः शिरोरक्षी यस्मिंस्तस्मिन् दुःखक्षामशिरोरक्षिणि. The body-guard were emaciated with grief. The word शिरोरक्षी has been explained by Jīvānanda Vidyāsāgar as शीर्षरक्षक. Perhaps it will be better to interpret it as the chief body-guard. क्षीयमाणा प्रसादवित्तानां मनोरथसंपत् यस्मिंस्तस्मिन् क्षीयमाणप्रसादवित्तमनोरथसंपदि The king's favourites saw their hopes fade away. स्वामिनि भक्तिः, तया परित्यक्तः आहारः, तेन हीयमानं बलं, तेन विकलाः वल्लभाः भूभृतः यत्र तथाभूते स्वामिभक्तिपरित्यक्ताहारहीयमानबलविकलवल्लभभूभृति Beloved princes abandoned meals in devotion to the king and consequently grew weak and powerless. क्षितितले पतिताः सकलाः रजनीजागरूकाः (रजनीषु जागरूकाः) राजपुत्रा एव कुमाराः यत्र तस्मिन् क्षितितलपतितसकलरजनीजागरूकराजपुत्रकुमारके Noble lads of the royal blood wakeful all the night lay prostrate on the ground. कुलक्रमेण आगतानां कुलपुत्राणां निवहेन उह्यमाना शुक् यत्र तस्मिन् कुलक्रमागतकुलपुत्रनिवहोह्यमानशुचि

The noble youths attached to the king by hereditary succession bore their grief. शोकेन संकुचिताः कंचुकिनः यत्र तस्मिन् शोकसंकुचितकञ्चुकिनि The chamberlains shrank in grief. निरानन्दाः वन्दिनः यत्र तस्मिन् निरानन्दवन्दिनि The minstrels were bereft of joy. निःश्वसन्तः निराशाः आसन्नसेवकाः यत्र तस्मिन् निःश्वसन्निराशासन्नसेवके The close attendants of the king heaved in despair. विस्मृतं ताम्बूलं येन सः विस्मृतताम्बूलः, अत एव धूसरश्च अधरः यासां तथाभूताः वारयोषितः यस्मिन् तस्मिन् विस्मृतताम्बूलधूसराधरवारयोषिति The lower lips of harlots forgetful of the betel appeared gray. विलक्षैः वैद्यैः उपदिश्यमानस्य पथ्यस्य आहरणे अवहिताः पौरोगवाः यत्र तस्मिन् विलक्षवैद्योपदिश्यमानपथ्याहरणावहितपौरोगवे The cooks were busy in the preparation of the wholesome diet prescribed by the perplexed physicians. पौरोगवः पाकशालाध्यक्षः.

Page 18. अनुजीविभिः पीयमानेन उच्चषकधारावारिणा विनोद्यमाना आस्यस्य शोषरुक् यस्मिन् तथाभूते अनुजीविपीयमानोच्चषकधारावारिविनोद्यमानास्यशोषरुजि. A sick patient, though thirsty, should not take in water as he likes, but for the purpose of quenching his thirst he may divert his eyes by looking at persons near by drinking water flowing from cups held high. This is the practice referred to in the context. Vide Amara :—सेवकास्त्वनुजीविनः and चषकोऽस्त्री पानपात्रं. उद्धृतस्य चषकस्य धारावारि उच्चषकधारावारि. राज्ञः अभिलाषेण भोज्यमानाः बहुभुजः यत्र तथोक्ते राजाभिलाषभोज्यमानबहुभुजि. People who are unable to take food themselves can derive pleasure from looking at other voracious

eaters. The sickly king is subjected to a treatment of this sort. भेषजस्य सामग्रीणां संपादने व्यग्राः समग्राः व्यवहारिणः यत्र तस्मिन् भेषजसामग्रीसंपादनव्यग्रसमग्रव्यवहारिणि Dealers in medicines were busy bringing herbs of various sorts. मुहुर्मुहुः आहूयमानेन तोयकर्मान्तिकेन अनुमिता घोरा आतुरस्य तृट् यत्र तथाभूते आहूयमानतोयकर्मान्तिकानुमितघोरातुरतृषि Water-carriers are summoned time and again, a fact which reveals the terrific thirst of the patient. कर्मान्तिक One who does work, an attender. तुषारेण परिकरितः करकः, तेन शिशिरीक्रियमाणं उदश्वित् यत्र तथाभूते तुषारपरिकरितकरकशिशिरीक्रियमाणोदश्विति. तुषार means snow. Vide Amara :— तुषारं तुहिनं हिमं. तुषारपरिकरितकरक Snow hardened into ice. उदश्वित् means butter-milk. Vide Amara :—तक्रं ह्युदश्विन्मथितं पादाम्ब्वर्धाम्बु निर्जलम्. Butter-milk is further cooled by being placed in ice. श्वेतं आर्द्रं च कर्पटं, तस्मिन् अर्पिताः कर्पूराणां परागाः, तैः शीतलीकृताः शलाकाः यत्र तथोक्ते श्वेतार्द्रकर्पटार्पितकर्पूरपरागशीतलीकृतशलाके. कर्पट means old rags. In wet white fragments of cloth is placed the dust of camphor. शलाका means a quill. Metallic quills are moistened by the dust of camphor applied by wet pieces of torn cloth. Perhaps the sick man's body is to be touched with such quills to cool down his heat. न आश्यानं नाश्यानं, नाश्यानेन पङ्केन लिप्यमानं नवभाण्डं, तद्गतं गण्डूषग्रहणाय मस्तु यत्र तस्मिन् नाश्यानपङ्कलिप्यमाननवभाण्डगतगण्डूषग्रहणमस्तुनि. गण्डूष means a gargle. मस्तु is explained in Amara thus :—मण्डं दधिभवं मस्तु पीयूषोऽभिनवं पयः. The cream of curds. It means whey in the context. In small utensils lightly smeared with wet clay is

placed whey for the patient to gargle and quench his thirst. तिम्यन्ति कोमलेन कमलिनीपलाशेन प्रावृतानि मृदूनि मृणालकानि यस्मिन् तथाभूते तिम्यत्कोमलकमलिनीपलाशप्रावृतमृदुमृणालके Tender fibres covered with tender lotus leaves were oozing out water. It is a further step in the cooling treatment that is apace. सनालानां नीलोत्पलानां पूलीभिः सनाथा सलिलपानभाजनानां भूः यस्मिन् तथाभूते सनालनीलोत्पलपूलीसनाथसलिलपानभाजनभुवि. पूली means समूह. The floor where jars of water for drinking are kept is strewn over with heaps of blue lotuses unseparated from stalks. धाराणां निपातेन निर्वाप्यमाणं क्वथिताम्भः यस्मिंस्तस्मिन् धारानिपातनिर्वाप्यमाणक्वथिताम्भसि. The reference is to the ordinary practice of cooling hot water by pouring it in alternate streams from one cup to another. पटुः पाटलशर्करायाः आमोदः, तं मुञ्चतीति तस्मिन् पटुपाटलशर्करामोदमुचि The whole premises profusely emitted the fragrance of red sugar.

Page 19. मञ्चकं आश्रिता सिकतिला कर्करी, तस्यां विश्रान्तं आतुरस्य चक्षुः यत्र तस्मिन् मञ्चकाश्रितसिकतिलकर्करीविश्रान्तातुरचक्षुषि. A sand-jar of water is placed on a stand for the sick man's eyes to rest upon. कर्करी means वारिधानी, जलाधारभाण्डविशेषः. सिकताभिः निर्मिता सिकतिला. Vide Pāṇini :—देशे लुबिलचौ च. सजलैः शेवालैः वलयितं गलत् गोलयन्त्रकं यस्मिंस्तस्मिन् सजलशेवालवलयितगलद्गोलयन्त्रके The fountain sprouting forth water was encircled by water coupled with moss. गल्वर्कस्य शालाजिरः, तस्मिन् उल्लासिताः लाजाश्च सक्तवश्च यत्र तस्मिन् गल्वर्कशालाजिरोल्लासितलाजसक्तुनि. गल्वर्कः मणिविशेषः. शालाजिरः शरावः. In the crystal platters

shone fried grain and flour. पीतः (पीतवर्णः) मसारः (मणिविशेषः), तस्य पारी (शरावविशेषः), तस्यां परिगृहीताः कर्कशर्कराः यत्र तथाभूते पीतमसारपारीपरिगृहीतकर्कशर्करे Vessels of yellow stone contained white sugar. शिशिरौषधानां रसैः चूर्णैश्च अवकीर्णाः स्फटिकानां शुक्तीनां शङ्खानां च संचयाः यत्र तस्मिन् शिशिरौषधरसचूर्णावकीर्णस्फटिकशुक्तिशङ्खसंचये Crystals, shells and conches were smeared with the paste and powder of cooling herbs. संचितानि प्रचुराणि प्राचीनानि आमलक-मातुलुङ्ग-द्राक्षा-दाडिमादीनां फलानि यत्र तादृशे संचितप्रचुरप्राचीनामलकमातुलुङ्ग-द्राक्षादाडिमादिफले Dried fruits of these varieties were available in plenty. प्रतिग्राहितैः विप्रैः विप्रकीर्यमाणाः शान्त्युदकस्य विप्रुषः यस्मिंस्तादृशे प्रतिग्राहितविप्रविप्रकीर्यमाणशान्त्युदकविप्रुषि After receiving दक्षिणा the Brahmins are sprinkling drops of consecrated water for averting evil in the premises. प्रतिग्रहं कारिताः प्रतिग्राहिताः Made to accept presents. For विप्रुट् see Amara :—पृषन्ति बिन्दुपृषताः पुमांसो विप्रुषः स्त्रियाम्. प्रेष्याभिः पेष्यमाणेन लालाटलेपेन उपदिग्धाः दृषदः यत्र तादृशे प्रेष्यापेष्यमाणललाटलेपोपदिग्धदृषदि The stones in the White House bear traces of the forehead paste crushed and prepared by maid-servants. Here ends the description of the White House. धवलगृहे स्थितं adjectival to पितरं. परलोकविजयाय etc. This and the succeeding adjectival phrases qualify पितरं.

Page 20. मुक्ताफलानां वालुका एव धूलयः, ताभिः धवलितं मुक्ताफलवालुकाधूलिधवलितं. At the deluge the Ocean rises up and its bed appears white with sands that alone remain. The White House is compared to the

Ocean in such a state, the powder of pearl strewn profusely on the floor resembling the white sands of the Ocean. कालेन etc. The black Rāvaṇa uprooted Mount Kailāsa in days of yore. Here Yama lifts up the king to take him to the land of the dead. अविरत etc. Servants attending on the king apply sandal paste to the body of the king with their hands which are therefore white with sandal. The genesis of the whiteness of their hands is poetically traced to a different source. The king's limbs being very hot, the palms of the servant's hands are reduced to ashes, and hence the hands appear white. लोकान्तर etc. The king is bent on marching to the other world. What he leaves behind is only his fame. Fame is white. Perhaps the white sandal paste applied on his body is none other than his fame. In other words his fame clings to his body under the pretext of sandal-paste. For what reason? In order to bid farewell to the king on the eve of his trip to the other world. अविच्छिन्न etc. Petals of red lotus, white lotus and blue lotus are ceaselessly applied to his body for the purpose of cooling. This phenomenon suggests the spectacle of Yama casting his red, white and dark glances at the king's body. निबिडेन दुकूलपट्टेन निपीडितः केशान्तः, तेन कथ्यमानः कष्टः वेदनानुबन्धः यस्य तं निबिडदुकूलपट्टनिपीडितकेशान्तकथ्यमानकष्टवेदनानुबन्धं मूर्धानं धारयन्तं A silken towel is tied pressingly round his

head—a fact which reveals the extreme suffering of the king due to head-ache.

Page 21. दुर्धरया वेदनया उन्नमत् नीलं सिराजालकं, तेन करालं तेन दुर्धरवेदनोन्नमन्नीलसिराजालककरालेन The blue veins protruding through excruciating pain make the forehead frightful to look at. कालस्य कराङ्गुलिभिः लिख्यमानः लेखः, तेन आख्यातं मरणावधिदिवसानां संख्यानं यत्र तेन कालकराङ्गुलिलिख्यमानलेखाख्यातमरणावधिदिवससंख्यानेन Those veins appear to denote the number of the days of the king's remaining life marked by Yama with his own fingers. ललाटं फलकमिव तेन ललाटफलकेन. भयमुपजनयन्तं The king causes fear to all concerned through his forehead with protruding veins. आसन्नं यमस्य दर्शनं, तेन उद्वेगः तस्मात् आसन्नयमदर्शनोद्वेगात् इव As if out of fear from the impending sight of Death. किंचित् अन्तः प्रविष्टा तारका यस्य तम् अन्तःप्रविष्टतारकं The pupils of his eyes have turned a little inside. शुष्यन्ती दशनपंक्तिः, तस्याः प्रसृताः धूसराः दीधितयः, तासां तरङ्गाः सन्त्यस्यामिति तथोक्तां शुष्यद्दशनपङ्क्तिप्रसृतधूसरदीधितितरङ्गिणीं Adjectival to मृगतृष्णिकां. The continuous flow of sighs appears like a mirage formed by the rays spreading forth from his dried-up teeth. अत्युष्ण etc. The blackening tongue announces that delirium has set in. उरःस्थले स्थापितानि मणिमौक्तिकहाराः चन्दनानि चन्द्रकान्ताश्च यस्य तं उरःस्थलस्थापितमणिमौक्तिकहारचन्दनचन्द्रकान्तं. On his chest are placed for the purpose of cooling, gem-set necklaces, pearl necklaces, sandal and moonstone. This makes one imagine as though the king has put on his toilet,

ready to meet the messenger of Death. अङ्गभङ्ग etc. As he stretches his arms upwards in restlessness, the lustre emanating from the nails of his hands seems to provide a fountain showering water for the purpose of cooling his heat.

Page 22. नेदिष्ठ etc. The king's body is reflected in the neighbouring water, gem-set pavements and mirrors. Why? Even his reflection needs cooling. It therefore betrays the high degree of heat from which the king is suffering. स्पृशन्तीं etc. Even swoon is quite welcome to him as it relieves him of his pain. अरिष्टं means symptoms pointing to imminent death. नियतमरणाख्यापकं लिङ्गं अरिष्टम्. अरतिपरिगृहीतं He is seized by disgust. अरति, feminine, coming to hold its sway over the king, छाया, feminine, liveliness, grows jealous and leaves him.

Page 23. लक्षीकृतं दक्षिणाशया. The southern quarter is the seat of Yama. जग्धं Past passive participle of अद्. वण्ठ्यमानं Present passive participle of वण्ट्, 10th conjugation, to partition. वटि विभाजने चुरादिः. लुण्ठ्यमानं from लुठि आलस्ये प्रतिघाते च of the 1st conjugation. आदित्सितं Past passive participle of the desiderative form of दा with आ. परागताः असवः यस्मात् सः परासुः, तस्य भावः तत्ता तया परासुतया By death. दत्तः अवकाशः येन तं दत्तावकाशं.

Page 24. अनुबन्धिकाभिः गात्रसन्धिपीडाभिः. अद्राक्षीत् Aorist of दृश्.

प्रथमेन दुःखस्य संपातेन मथ्यमाना मतिः यस्य सः प्रथमदुःखसंपात-मथ्यमानमतिः The prince's mind was devastated by the first attack of grief. भागधेयेभ्यः आशङ्कितः (आशङ्का संजाता अस्य) इव He grew apprehensive of adverse destiny. अन्तकस्य पुरे वर्तते इति तथाभूतं अन्तकपुरवर्तिनं He imagined his father to be already in the city of Yama.

Page 25. पावकेन प्रचुरं पावकमयं His heart was burning with the fire of grief. विषमेण विषेण दूषितानि His senses were affected, as it were, by deadly poison. तमसा रसातलमपि विशेषयन् His darkness surpassed the gloom of hell. शून्यत्वेन आकाशमपि अतिशयानः His heart was emptier than even space. हृदयेन भियं पस्पर्श He caused his heart to come into contact with fear; गाम् उत्तमाङ्गेन पस्पर्श and he caused his head to come into contact with the Earth. The idea is—The prince saluted his father.

अवनिपतिः King Prabhākaravardhana. तदव-स्थोऽपि Notwithstanding his plight. निर्भरेण स्नेहेन आवर्जितः Swayed by deep affection. मनसा प्रधावमानः The king ran in spirit towards his son. शरीरार्धेन शयनात् उदगात् Aorist of इ with उद् to rise. उन्नमय्य Indeclinable past participle of the causal of नम् with उद्. The king raised his son as he prostrated before him. प्रेम्णा निशाकरमण्डलं विशन्निव In his fondness he seemed to plunge into the Moon's disc.

Page 28. अधिपतेर्भावः आधिपत्यं. तव जन्म त्वज्जन्म तेन त्वज्जन्मना Your very birth is the end and aim of my existence. जीवितव्ये, निर्गतः अभिलाषात् निरभिलाषः unmindful of life. भिषजामनुरोधः भिषगनुरोधः The insistence of physicians. मामौषधं पाययति Makes me drink medicine. पाययति Causal of पिबति. उत्पत्स्यमान Future participle of पद् with उद्, to be born. पथ्यं A sick man's diet prescribed and regulated by doctors. अभिहित Past passive participle of धा with अभि. धक्ष्यन् Future participle of दह्.

Page 29. संदुधुक्षे, flamed up, Perfect of धुक्ष् with सं. अवततार The prince got down from the White House. विगतम् अभ्रं यस्मिंस्तस्मिन् व्यभ्रे In the absence of clouds. In the sentence beginning with सामान्योऽपि the nature of ordinary grief is described. उच्छ्वासेन सह वर्तत इति सोच्छ्वासं मरणं A sorrow-stricken person's life is tantamount to death while breath subsists. अनुपदिष्टम् औषधं यस्य सः अनुपदिष्टौषधः महाव्याधिः Great sickness for which no cure is prescribed. क्रकच means a saw or chissel. वज्रसूची A diamond needle. किमुत विशेषाश्रितः When the sorrow relates to a noble personage its effects are better conceived than told. करवाणि Imperative, 1st person singular of कृ to do, 8th conjugation.

राजपुरुषेण अधिष्ठितः The prince went escorted by an officer. कतिचित्कबलान् अगृह्णात् He partook of a few mouthfuls. धूममयानिव Those mouthfuls consisted, as it were, of smoke. Why? कृताश्रुपातान् The

contact of smoke generates tears in one's eyes. Likewise, the food taken by him caused tears in his eyes.

Page 30. In the same way अग्निमयान् and विषमयान् have to be explained. उत्पादिता घृणा (जुगुप्सा) येभ्यस्तान् उत्पादितघृणान् अगृह्णात् Imperfect, 3rd person singular of ग्रह् to take, 9th conjugation in the Parasmaipada. अगृहीतं ताम्बूलं येन सः अगृहीतताम्बूलः Without taking betel. सवितरि, अस्तं अभिलषतीति तथाभूते अस्ताभिलाषिणि When the Sun was about to set. वैद्याः Vocative.

Page 31. पुनर्वस्वोः जातः पौनर्वसवः रसायनः The young doctor Rasāyana was born on a day when the moon was in conjunction with the Punarvasu stars. Or, पुनर्वसोः अपत्यं The son of Punarvasu. Or पुनर्वसुना (मुनिना) प्रोक्तं (आयुर्वेदं) अधीते पौनर्वसवः One who has studied the medical science propounded by Sage Punarvasu. ईषदूनः अष्टादशवर्षः अष्टादशवर्षदेशीयः Aged a little less than 18 years. Vide Pāṇini :— ईषदसमाप्तौ कल्पब्देश्यदेशीयरः. अष्टौ अङ्गानि यस्य सः अष्टाङ्गः Ayurveda or medical science consists of eight divisions. कायबालग्रहोर्ध्वाङ्गशल्यदंष्ट्राजरावृषान् । अष्टावङ्गानि तस्याहुश्चिकित्सा तेषु संश्रिता ॥ Suśruta enumerates the eight divisions as follows :—ततोऽल्पायुष्ट्वमल्पमेधस्त्वं चावलोक्य नराणां भूयोऽष्टधा प्रणीतवान्—शल्यं शालाक्यं कायचिकित्सा भूतविद्या कौमारभृत्यं अगदतन्त्रं रसायनतन्त्रं वाजीकरणतन्त्रमिति ॥ निर्गतः विशेषः यस्मिन् कर्मणि तत्तथा निर्विशेषं आवेदयितास्मि 1st Future, 1st person singular of the Causal of विद् with आ.

Page 32. कमलं (पद्मं जलं वा) अस्यामस्तीति कमलिनी, भवनस्य कमलिनी, तां पालयतीति भवनकमलिनीपालः The watchman of the lotus-pond situate within the palace. कोक is a species of ruddy geese also called चक्रवाक whose characteristic is that their male and female separate from each other at night and join in the day. अपरवक्त्र is a metre of the Ardha-samavṛtta type with 11 syllables in each of the odd pādas and 12 syllables in the even pādas. Definition :—अयुजि ननरला गुरुः समे तदपरवक्त्रमिदं नजौ जरौ. The odd quarters contain in order 2 नगणs, रगण, लघु and गुरु, and the even quarters नगण, 2 जगणs and रगण.

हे विहग O Chakravāka. स्वयं मनः दृढं कुरु Hold thy heart firm. शुचं त्यज Leave off thy grief. The grief refers to the one due to the separation from the mate at the advent of the night. विवेकवर्त्मनि आस्स्व Take thy stand in the path of wisdom. In other words, realise the fleeting character of worldly happiness. विरोचनः The Sun. कमलसरोजिनीश्रिया सह Along with the beauty of the lotus-pond. Note the masculine in विरोचनः and the feminine in श्रिया. सुमेरोः शिरः सुमेरुशिरः श्रयति Reaches the top of Mount Meru. The Sun sets in the West. When a powerful person like the Sun is destined to part with his dear beauty of the lotus-pools, no wonder that the Chakravāka too has to separate from his mate.

तच्च आकर्ण्य On hearing that stanza of Aparavaktra metre. वाचः निमित्तं, तस्य ज्ञः वाङ्निमित्तज्ञः Versed in verbal portents. पितरि जीविताशां शिथिलीचकार He relinquished all hopes in the life of his father. Because the casual pronouncement of the śloka suggested separation from a near and dear relative and as such forecast his father's demise. From दाहो महान् up to कथाः कथय कुमुद्वति, Harsha's father raves in anguish in a hundred ways.

Page 33. घनसार Camphor. पाटय means पटुं कुरु. मन्दय means मन्दं कुरु. जलार्द्रा means a fan moistened with drops of water. Vide Vaijayantī :—धुवित्रं तालवृन्तं स्यात् तद्वदुत्क्षेपणं च तत् । जलेनार्द्रं जलार्द्रा स्यात्. मुदं Accusative of मुद् joy. तरलय means तरलं कुरु Wave the fan. अवन्त्यां भवा आवन्तिका, तत्र संबुद्धिः आवन्तिके. मूर्धानं धावमानं बधान. In delirium the king imagines his head to fly off. कं (शिरः) धारयतीति कंधरा Neck. जाग्रत् Present participle, masculine. Note the absence of नुम्. Vide Pāṇini :—नाभ्यस्ताच्छतुः and जक्षित्यादयः षट्. निशामनैषीत् Spent a wakeful night. अनैषीत् Aorist 3rd person singular of नी to lead, 1st Conjugation in the Parasmaipada.

Page 34. परिवर्धक means अश्वपालः Groom. क्षिप्रं पतितुं शीलमेषामिति तान् क्षिप्रपातिनः Running fast. दीर्घं अध्वानं गच्छन्तीति तान् दीर्घाध्वगान् Long pedestrians. प्रजवितुं शीलमेषामिति तान् प्रजविनः. उष्ट्रान् पालयन्तीति तान् उष्ट्रपालान् Persons swift on camel's back. प्राहिणोत् Imperfect tense of

हि with प्र, 5th Conjugation, Parasmaipada. The prince sent messengers to fetch his elder brother. अश्रौषीत् Aorist of श्रु. भद्राः Vocative, addressed to the youthful princes that muttered 'Rasāyana, Rasāyana.' किं रसायनः, करोति understood. What does Rasāyana do? Or, what about Rasāyana? पावकं प्रविष्टः. The youths replied that Rasāyana had plunged into the fire.

Page 35. विवर्णतां अगात् He grew pale. अगात् Aorist tense of इ to go. Vide Pāṇini :—इणो गा लुङि. कामं स्वयं न भवति A noble-born person would rather give up his life than disclose an unpleasant news. कृच्छ्रे च यथा अनुष्ठितं By doing as he has done in this crisis. कुलपुत्रस्य भावः कौलपुत्रं Noble breed. उज्ज्वलीकृतं Has been made to shine all the more. कार्तस्वरमिव Like gold. Gold shines through the contact of fire. So also Rasāyana's high birth. किमस्य तातो न तातः. Construe :—(मम) तातः अस्य तातो न किं. किं वा अम्बा न जननी. Construe :— (मम) जननी अस्य अम्बा न किं वा. वयं न भ्रातरः. Construe :— वयं भ्रातरो न किं Are we not brothers? "We" refers to Rājyavardhana, Harsha and Rasāyana. सुगृहीतं नाम यस्य तस्मिन् सुगृहीतनाम्नि One whose name is mentioned or remembered every morning by pious men. संप्रति Now.

Page 36. सांप्रतं Properly. Vide Amara :— युक्ते द्वे सांप्रतं स्थाने. आ कल्पात् आकल्पं Down to the period of deluge, an example of Avyayībhāva compound.

adverbial adjunct to अवस्थितस्य. अत्यन्तं स्थिरः स्थेयान् comparative degree of स्थिर, तस्य स्थेयसः यशोमयस्य अस्य किं दह्यते He is not burnt in the least, since he continues to live eternally through fame. पुण्यं भजन्तीति तेषां पुण्यभाजां अग्रं नयतीति अग्रणीः The foremost of meritorious men. अपुण्यं भजतीति अपुण्यभाक् Unfortunate. स इव पश्यति (ज्ञानविषयो भवति) तादृक् तेन तादृशा. Decline :— तादृक् तादृशौ तादृशः, तादृशा तादृग्भ्यां तादृग्भिः. तादृशा adjectival to कुलपुत्रेण. प्रतिष्ठन्ते. The Parasmaipada root स्था takes the Ātmanepada terminations when prefixed with प्र. Vide Pāṇini :—समवप्रविभ्यः स्थः. उत्तमाङ्गेन सह वर्तत इति तथाभूतं सोत्तमाङ्गं. आत्मानमवकुण्ठ्य अतिष्ठत्.

Page 37. सा अवस्था यस्य तस्मिन् तदवस्थे राजनि When the king was in that plight. सर्वस्य लोकस्य कपोलेषु कीलिता इव कराः The hands of all people seemed riveted to their cheeks. The external symptoms of the grief pervading universally are described one by one. हा कष्टानि On everybody's tongue were the words हा कष्टं. हा कष्टानि plural of हा कष्टं. निद्रा नेत्रोदराणि न अभजत Sleep entered not the hollows of eyes. उष्णाश्रुभिः दाहेन भीता इव As if frightened by the scalding tears. अश्रूयन्त Passive Imperfect of श्रु. गीतगोष्ठ्यः Music parties. क्व अगमन् Aorist 3rd person plural of गम्. Where did they go? इति न अज्ञायन्त (Passive Imperfect 3rd person plural) Were not known. अन्यत् जन्म जन्मान्तरं, जन्मान्तरे अतीतानि जन्मान्तरातीतानि इव As if they were the events of a previous birth.

Page 38. लास्यानि Varieties of dance. न अस्मर्यन्त Were not even remembered. स्वप्नेऽपि Even in dream. प्रसाधनानि Ornaments. न अगृह्यन्त Were not put on. आपानमण्डलानि. खे पुष्पं तेन सदृशानि खपुष्पप्रतिमानि. Vide Amara :—स्युरुत्तरपदे त्वमी। निभसंकाशनीकाशप्रतीकाशोपमादयः॥. Or, खपुष्पस्य प्रतिमा येषां तानि खपुष्पप्रतिमानि. आसन् Drinking bouts were a bloom in the sky. In other words they became extinct. वन्दिनां वाच: वन्दिवाचः The songs of bards in the royal court. अन्यो लोकः लोकान्तरं तत् लोकान्तरं Accusative. अनीयन्त Passive Imperfect. In the Passive voice the direct object of नी takes the Nominative case, and the Indirect object retains the Accusative case. Vide Kārikā :—गौणे कर्मणि दुह्यादेः प्रधाने नीहृकृष्वहाम्. मकर: केतुः यस्य सः मकरकेतुः The whale-bannered one; God of love. शोकस्य अग्नि: तेन शोकाग्निना पुनः अदह्यतेव Seemed to be burnt once again through the fire of grief. It may be recalled that he had been burnt formerly once by the fiery eye of the enraged Śiva and now the people's fire of grief seems to burn him once again. The idea is the talk or even the thought of love or romance was extinct everywhere. दिवा, Indeclinable, meaning 'during the day'. शयनानि न अमुच्यन्त Passive Imperfect of मुच्. जनै: understood. Devoid of liveliness, people clung to their beds even during the day. भूतानां, महान्तः उत्पाताः महोत्पाताः Freaks of natural phenomena like earthquake etc. समुदभवन् Appeared. भूपतेः अभावाय To indicate the king's calamity.

तथाहि. The author describes the abnormal features of natural phenomena which indicated the king's impending death. The evil omens referred to are the earthquake, seas agitated, comets, the figure of the headless trunk of a human body in the Sun's disc, the ring round the Moon, the glowing of the horizon, thick dark clouds characteristic of the deluge, the frightful thunder of clouds, the all-round pervasion of dust, sparks without fire, the fall of fire from the sky, jackals with blazing mouths, idols and images appearing to weep in gloom, the untimely cawing of crows and the screaming of vultures and so on. प्रथमं धरित्री अचलत् At first tremor passed over the earth. Why? पत्या सार्धं गन्तुकामेव The earth moved as if in pursuit of the king who was repairing to the other world. How was the earth? दोलायमानं सकलानां कुलाचलानां चक्रवालं यस्यां सा दोलायमानसकलकुलाचलचक्रवाला All the first-rate mountains rocked. कुलाचलs are seven in number, and they are set out in this verse. महेन्द्रो मलयः सह्यः शुक्तिमानृक्षपर्वतः । विन्ध्यश्च पारियात्रश्च सप्तैते कुलपर्वताः ॥ चक्रवालं means मण्डलं group.

Page 39. अर्णवाः विजुघूर्णिरे The seas rolled. How ? परस्परं आस्फालनेन वाचालाः वीचयो येषु ते परस्परास्फालनवाचालवीचयः The billows dashed noisily against each other. Why did the seas roll ? धन्वन्तरेरिव स्मरन्तः They appeared to remember Dhanvantari. In days of yore the famous divine physician Dhanvantari

emerged from the Ocean when it was churned by gods and demons for extracting nectar. तस्मिन् अन्तरे At that time the seas thought that if Dhanvantari had been with them at that hour he would have cured the king. The Genitive in धन्वन्तरेः is due to juxtaposition with स्मरन्तः. Vide Pāṇini:— अधीगर्थदयेशां कर्मणि. In effect धन्वन्तरेः स्मरन्तः means धन्वन्तरिं स्मरन्तः. विजुघूर्णिरे Perfect 3rd person plural of घूर्ण् to reel or rove. धूमकेतवः ककुभां ऊर्ध्वीबभूवुः Comets rose high in the sky or in all the ten divisions of space. How did they appear? भूभृतः अभावात् भीताः तासां भूभृदभावभीतानां ककुभां The Diks were struck with panic at the impending extinction of the king. विततेन शिखाकलापेन विकटाः कुटिलाश्च विततशिखाकलापविकटकुटिलाः केशपाशा इव The comets appeared like the dishevelled rugged locks of hair of Diks. ककुभ् or दिक् is feminine. It is common knowledge that women untie their knots of hair in mourning. धूमकेतुभिः करालितानि दिङ्मुखानि यस्मिंस्तत् धूमकेतुकरालितदिङ्मुखं भुवनं The world with all the extremities ghastly with comets. दिक्पालैः आरब्धः आयुष्कामहोमः, तस्य धूमेन धूम्रं दिक्पालारब्धायुष्कामहोमधूमधूम्रं इव अभवत् The Earth appeared gray as if with the smoke of Homa performed by Dikpālas with a view to procuring the longevity of the king. भ्रष्टा भाः यस्मिंस्तस्मिन् भ्रष्टभासि Shorn of lustre, adjectival to भानुमण्डले In the Sun's disc. तप्तः कालायसेन (निर्मितः) कुम्भः, तद्वत् बभ्रु तस्मिन् तप्तकालायसकुम्भबभ्रुणि The Sun's circle was lurid as a heated iron jar. भयंकरः यः कबन्धकायः

अनुमरणाय. अनुमरण is the practice known as Satī whereby a woman throws herself into the blazing funeral pyre of her lord. प्रावृत: पाटल: अंशुकपट: यया सा प्रावृतपाटलांशुकपटा इव Like a woman courting death at the death-bed of her husband, the Earth seemed to have wrapped herself in red robes. दिग्द्वाराणि कालमेघपटलै: अरुध्यन्त The portals of quarters were blocked with masses of dark clouds. Who blocked them? नराधिपस्य विनाशेन (जनितात्) संभ्रमात् भीतै: नराधिपविनाशसंभ्रमभीतै: लोकपालै:. The poet fancies that Indra and other deities in guard of the extremities blocked the portals, frightened by the king's doom. कालं च तत् अयश्च कालायसं, तेन निर्मितानि कवाटानां पुटानि तै: कालायसकवाटपुटै: इव The clouds appeared like steel bolts applied at the portals of quarters. निर्घातानां घोरा निर्घोषा: The terrific roars of thunder. पस्फायिरे Perfect of स्फाय् to grow. How were the roars? प्रेतपते: प्रयाणे प्रहता: प्रेतपतिप्रयाणप्रहताः पटव: पटहा इव आरटन्तः They sounded like the patter of drums beaten at the marches of death and hence हृदयस्फोटनाः They pierced the heart. क्रमेलकस्य कचवत् कपिला: क्रमेलककचकपिलाः पांसुवृष्टय: Showers of dust gray like the hair of camels. निकटीभवन् यमस्य महिष:, तस्य खुराणां पुटै: उद्धूताः निकटीभवद्यममहिषखुरपुटोद्धूता इव As if raised by the hoofs of Yama's buffalo approaching fast. द्युमणे: धाम द्युमणिधाम. Vide Amara :—द्युमणिस्तरणिर्मित्रश्चित्रभानुर्विरोचन: and तेजो धाम महो विभा. अधूसरं धूसरं संपद्यमानं चक्रु: धूसरीचक्रु: The showers of dust imparted the colour of smoke

to the Sun's lustre. विरसं विरुवन्तीति तासां विरसविराविणीनां. विसरविरावि is a misprint far विरसविरावि. उद्गतं मुखं यासां तासां उन्मुखीनां शिवानां राजय: Rows of jackals howling obnoxiously lifted up their muzzles.

Page 41. नभस: पतन्तीः उल्का: ववाशिरे Welcomed the firebrands falling from the sky. शिखिनो ज्वालाः प्रतीच्छन्त्य इव As if to stock the flames of fire. Poets often describe jackals as vomiting fire from their mouths. Vide the following śloka of Raghuvaṁśa.

निशासु भास्वत्कलनूपुराणां यः संचरोऽभूदभिसारिकाणाम् ।
ज्वलन्मुखोल्काविच्चितामिषाभिः स वाह्यते राजपथः शिवाभिः ॥

ववाशिरे Perfect of वाश् शब्दे. राजधामनि In the palace. कुलदेवतानां प्रतिमाः The idols of titular deities. धूमायमानेन कबरीविभागेन विभावित: विकारः यासां ताः धूमायमान... विकाराः By means of locks of hair fouled with smoke they exhibited an ugly appearance, and hence प्रकीर्णः केशपाश:, तेन प्रकाशितः शोकः याभिस्ता: प्रकीर्ण... शोका: इव They seemed to manifest grief with dishevelled hair. सिंहासनस्य समीपे उपसिंहासनं Near the royal throne. आकुलं, भ्रमराणामिदं भ्रामरं पटलं The moving swarm of bees. बभ्राम Moved about. How was the swarm of bees? कालरात्रेः विधूयमानः वृजिन: (कुटिल:) यः वेणीबन्धः, तस्य विभ्रमः तं कालरात्रि...विभ्रमं बिभ्राणं It bore the appearance of the curved lock of hair of Kālarātri, the night of deluge tossing to and fro. अन्तःपुरस्य उपरि अटतां Roving above the palace, adjectival to वायसानां. व्याक्रोशी The caw of crows. क्षणमपि

न शशाम Did not stop even for a moment. जरंश्चासौ गृध्रश्च जरद्गृध्रः An aged vulture. कूजन् Hooting. उच्चखान Plucked out. माणिक्यस्य खण्डं A ruby gem. श्वेतातपत्रस्य मण्डलं, तस्य मध्यं तस्मात् श्वेतातपत्रमण्डलमध्यात् From the centre of the circular white umbrella. How was the ruby? राज्यस्य जीवितमिव (स्थितं) It appeared to be the very life of the kingdom. It may be remembered that the white umbrella is a necessary adjunct in the Royal paraphernalia. When that is affected it is presumed that a danger to the king is forecast. Further how was the ruby? सरसं यत् पिशितस्य पिण्डं तद्वत् लोहितं सरसपिशितपिण्डलोहितं Red like a piece of juicy meat. चञ्चन्ती चञ्चुः यस्य सः चञ्चचञ्चुः Its beak was agile. With the scream of eagles ends the list of evil portents detailed in this paragraph. महोत्पात-दूयमानश्च कथमपि निशां निनाय Grieving at the great evil portents, he passed the night with difficulty.

Page 42. अन्यस्मिन् अहनि The next day. यशोवत्याः प्रतीहारी The female doorkeeper of Yaśovatī. नाम्ना वेलेति Velā by name. अस्य समीपं आजगाम Came near the prince. राजकुलात् From the palace. The rest of the sentence is adjectival to प्रतीहारी. द्रुतगतिवशेन विशीर्यमाणैः अलंकारैः झांकारिणी Her ornaments tinkled as they dropped down in her hurried advance. Consequently विजयघोषणेव विषादस्य She appeared like the proclamation of the victory of grief. आकुलयोः चरणयोः चलन्त्यौ तुलाकोटी, तयोः क्वणितेन वाचालाः कृताः ताभिः आकुल...

वाचालिताभिः. उद्गता: ग्रीवाः यासां ताभिः उद्ग्रीवाभिः. भवनस्य हंसीभिः भवनहंसीभिः किं किमिति दूरादेव पृच्छ्यमानेव The domestic she-swans set to noise by her jingling anklets turned up their necks from far off and seemed to enquire her, 'What, what is the matter.' Vide Amara :—पादाङ्गदं तुलाकोटिः मञ्जीरो नूपुरोऽस्त्रियाम्. बाष्पेण अन्धा बाष्पान्धा Her sight was blurred by tears. स्खलिता विशालश्रोण्यां शिञ्जाना च या रशना तां अनुरुवन्तीति ताभिः स्खलित...रशनानुराविणीभिः. गृहस्य सारसीभिः गृहसारसीभिः. समुपदिश्यमानः मार्गः यस्याः सा समुपदिश्यमानमार्गा इव The domestic cranes imitating the jingle of the girdle slipping at her broad hips seemed to tutor her the way as she was blinded by tears. रक्तांशुकस्य पटान्तेन मुखमाच्छाद्य प्ररुदती Covering her face with the fringe of her red garment she wept. How was her red garment? अदृष्टं कवाटपट्टं, तस्य संघट्टः, तेन स्फुटितं ललाटपट्टं, तस्य रुधिरपटलं तेन अदृष्ट...पटलेन इव स्थितेन As she passed in a hurry she struck against a panel of the door whereby her forehead was cloven. It can be conceived that blood streamed forth from the wound. The red cloth veiling her face is poetically conceived of as that stream of blood. संतापस्य बलेन विलीनं यत्कनकवलयं तस्य रसधारामिव वेत्रलतामुत्सृजन्तीं The cane held in her hand appeared like gold molten in a stream from her bangles which melted under the pressure of heat.

Page 43. मुखस्य मरुत्, तेन तरङ्गाः अस्याः संजाता इति तरङ्गिता तां मुखमरुत्तरङ्गितां. उत्तरीयस्य अंशुकं, तस्य पटीं उत्तरीयांशुकपटीं आकर्षन्ती She dragged her upper cloth waving in the

gusts of her sighs. An analogy is furnished for the same. निर्मोकमञ्जरीं फणिनी इव As a she-serpent would drag its slough trailing behind. प्रावृतौ कुचौ यस्याः सा प्रावृतकुचा Her breasts were covered. With what? चञ्चता, शिरोरुहाणां संचयः तेन शिरोरुहसंचयेन With the tossing cluster of her hair. How is her hair? नम्रात् अंसात् स्रंसत इति तेन नम्रांसस्रंसिना It hangs down her slanting shoulders. अनिलेन विलोलः तेन अनिलविलोलेन It is moving in the breeze. नीलतमेन It is jet-black. तमालस्य चीरचीवरं तेन तमालचीरचीवरेण इव It appeared like the fine bark of the Tamāla tree. शोकोचितेन Usual in grief. धम्मिल्लरचनारहितेन Bereft of combing and the like ornamentation. करकिसलयं धुनाना She waved her hand. मुहुर्मुहुः Frequently. How was the palm of her hand? कुचताडनपीडया She was beating her breasts and consequently समुच्छूनम् आताम्रं श्यामं च तलं यस्य तत् समुच्छूनाताम्रश्यामतलं It is swollen and reddish brown. Consequently, अत्युष्णं अश्रु, तस्य प्रमार्जनेन प्रदग्धं इव It appeared burnt by wiping off her scalding tears. शीर्यति चक्षुर्निर्झरे In the flowing stream of tears. आसन्नलोकं स्नपयन्तीव She seemed to bathe the by-standers. For what purpose? शोकाग्निप्रवेशाय For their entry into the fire of grief. Because अग्निप्रवेश must be done only after purifying the body. How is the bath made possible? स्वकपोलतले प्रतिबिम्बितः तं स्वकपोलतलप्रतिबिम्बितं adjectival to आसन्नलोकं. The by-standers are reflected on her cheeks flooded with tears. Hence they are treated as undergoing a bath. लोलाभ्यां

लोचनाभ्यां प्रवृत्तैः लोललोचनप्रवृत्तैः. तरलैः तारकांशुभिः The rays of her pupils streamed forth from her moving eyes and thereby श्यामायमानं दिवसमपि The day itself grew black. आत्मदुःखेन दहन्तीव Through her grief she seemed to burn the very day.

Page 44. The author goes on to describe what she did after coming near the prince. विषण्णस्य लोकस्य लोचनैः प्रत्युद्गता She was greeted by the eyes of all persons struck with grief. उपसृत्य She drew near the prince. कुट्टिमे न्यस्तं हस्तयोर्युगलं यया सा कुट्टिमन्यस्तहस्तयुगला She placed both her hands on the pavement. गलन्तीभिः दशनदीधितिधाराभिः With the streaming lustre of her teeth. शुष्यन्तं आधूसरं अधरं सिञ्चन्तीव She seemed to moisten her drying lip. अधोमुखी With downcast face. विज्ञापितवती She intimated. परित्रायस्व Help, Imperative 2nd person singular of त्रै with परि to save. भर्तरि जीवत्येव While the lord is yet alive. देव्या किमपि अध्यवसितं The queen is bent on doing something indescribable.

ततस्तदपरमाकर्ण्य, शोककारणं (understood). प्रतिपन्ना संज्ञा येन तस्य प्रतिपन्नसंज्ञस्य To him who had regained his consciousness. बहून् वारान् बहुशः. उत्थापयति Causal present tense of स्था with उद्.

Page 45. भस्मनः अधीनं भस्मसात्. The passage from तात चूत to क्षन्तव्याः प्रणयकलहाः represents the wail uttered by the ladies in the harem. They address and take leave of the plants and animals dear to

them. The plants addressed are the mango, jasmine, pomegranate, Aśoka, Bakula and Priyaṅgu. प्रवसति from वस् with प्र, to go in exile. ते जननी. The speaker treats herself as the mother of the mango plant which is dear to her like a son. आपृच्छस्व Imperative 2nd person singular of प्रच्छ् with आ, to take leave of. The root प्रच्छ्, Parasmaipada, takes the Ātmanepada terminations when prefixed with आ. Vide Vārtika :—आङि नुप्रच्छ्योः. रक्ताशोक मर्षणीयाः पादप्रहाराः. It may be remembered that a kick by the foot of ladies is supposed to cause a precocious bloom to the Aśoka tree or Dohada as it is called.

पादाघातादशोकस्तिलककुरबकौ वीक्षणालिङ्गनाभ्याम्
स्त्रीणां स्पर्शात्प्रियङ्गुर्विकसति बकुलः सीधुगण्डूषसेकात् ।

वारुण्याः गण्डूषः, तस्य ग्रहणं, तेन दुर्ललितः, तत्र संबुद्धिः वारुणीगण्डूषग्रहणदुर्ललित. The Dohada of Bakula is performed by pouring mouthfuls of wine at it. Similarly for the Priyaṅgu creeper the embrace of women constitutes its Dohada.

Page 46. Nextly, the parrot and Śārikā are addressed by some ladies. Reference is then made to the peacocks, swans, Chakravākas and the deer. The favourite lute does not escape their notice. Chandrasenā and Bindumatī are the names of two ladies. Kātyāyanikā is the name of another lady or it means any elderly or middle-aged widow. Then the chamberlain, the foster-sister, friends—

Malayavatī, Kuraṅgavatī, Sānumatī, Kuvalayavatī and others are addressed. आलापान् at the end of the para is to be taken along with अशृणोत्.

Page 47. दह्यमानं श्रवणं यस्य सः दह्यमानश्रवणः With ears being burnt. तैः By those wailing cries of the ladies. प्रविशन्नेव Even as he entered. मातरं ददर्श Harsha saw his mother. The rest of the sentence is adjectival to मातरं. निर्यान्तीं Just coming out. दत्तं सर्वं स्वापतेयं यया तां दत्तसर्वस्वापतेयां She had given away her entire wealth. स्वपतौ हितं स्वापतेयं = स्वपति + ढञ्. Vide Pāṇini :—पथ्यतिथिस्वपतेर्ढञ्. गृहीतं मरणस्य प्रसाधनं यया तां गृहीतमरणप्रसाधनां. In observing the practice of Sati it is usual for women to be decked fully with ornaments. पत्युः पुरः जातवेदसं प्रवेक्ष्यन्तीं She wished to enter the fire in front of her lord i.e., before he died. जानकीमिव Like Sītā. Sītā entered the fire in the presence of her lord to clear her character owing to her stay in Rāvaṇa's home. प्रत्यग्रेण स्नानेन आर्द्रः देहः यस्यास्तस्याः भावः तत्ता तया प्रत्यग्रस्नानार्द्रदेहतया. Agnipraveśa should be done in purity, and accordingly she was wet with a fresh bath. सद्यः समुद्रात् उत्थितां भगवतीं श्रियं इव (स्थितां) As her body was drenched due to a fresh bath, she appeared like Goddess Lakshmī emerging from the Ocean.

Page 48. कुसुम्भवत् बभ्रुणी कुसुम्भबभ्रुणी वाससी The two cloths worn by her were red like saffron, and in consequence she appeared like the firmament

consisting of the tints of both the twilights. ताम्बूलेन दिग्धः रागान्धकारः (रागः अन्धकार इव) यस्य, तादृशस्य अधरस्य प्रभापटलेन पाटलं ताम्बूल...पाटलं The dress that she wore while embracing death appeared like a silken shawl red like the red lip with the deep dye of betel. स्फुटितं हृदयं, तस्मात् विगलितं रुधिरं, तस्य धारा, तस्याः शङ्का तां स्फुटित...शङ्कां कुर्वतीं The red thread worn round her neck hanging down to her breasts appeared like a stream of blood gushing forth from her broken heart. तिर्यक् कुटिलकुण्डलस्य कोटिकण्टकेन आकृष्टाः तन्तवः यस्य तेन तिर्यक्कुटिल...तन्तुना हारेण The threads of her necklace were drawn by the rugged tips of her ear-rings hanging crosswise as a result of which सितांशुकपाशेन कण्ठम् उत्पीडयन्तीमिव She seemed to tighten a halter of white garment round her neck. दग्धुं इच्छता दिधक्षता. चितानलार्चनाकुसुमैः etc. Before entering the funeral fire she must do worship to the fire with the offer of flowers. For that purpose she seemed to be collecting white flowers in her shawl by the shedding of white tears.

Page 49. प्रपद means पादाग्र. आ प्रपदात् आप्रपदं, आप्रपदं प्राप्नोतीति आप्रपदीना The flower-wreath round her neck reached her toes. यमदोलामिव आरूढां She with her wreath appeared mounted on the death-swing. अन्तः गुञ्जद्भिः मधुकरैः मुखरेण अन्तर्गुञ्जन्मधुकरमुखरेण. कर्णस्य उत्पलं तेन कर्णोत्पलेन आमन्त्र्यमाणं लोचनमेव उत्पलं यस्यास्तां आमन्त्र्यमाणलोचनोत्पलां इव She wore a blue lotus on her ears. Her eyes themselves were another pair of blue lotuses.

भाषितं, तेन सदृशैः भर्तृभाषितनिभैः. पञ्जरे (बद्धाः) सिंहाः, तेषां बृंहितानि तैः पञ्जरसिंहबृंहितैः, ह्रियमाणं हृदयं यस्यास्तां ह्रियमाणहृदयां The encaged lions roared at the parting of the queen. Their roar resembled the voice of her lord and attracted her heart. महत्तरैः The noble youths belonged to a superior type; the sighs too were long and heavy. अतिवृद्धैः The chamberlains were much aged; the miseries were too thick.

Page 51. कुले जातः कौलेयकः = कुल + ढकञ्. Vide Pāṇini—कुलकुक्षिग्रीवाभ्यः श्वास्यलंकारेषु.

बाष्पं उद्वमन्ती बाष्पायमाणा दृष्टिः यस्य सः बाष्पायमाणदृष्टिः With eyes streaming with tears. अभ्यधात् Aorist of धा with अभि to speak. प्रसीद Imperative. सद् changes to सीद् in all conjugational tenses. अभिदधान Present participle of धा with अभि. नूपुरयोः मणीनां मरीचयः ताभिः नूपुरमणिमरीचिभिः, चुम्ब्यमाना चूडा यस्य सः चुम्ब्यमानचूडः As the prince saluted the feet of his mother the rays of the gems on her anklets kissed his tuft of hair. कनीयसि Locative of कनीयस्. युवन् Positive, कनीयस् or यवीयस् Comparative, कनिष्ठ or यविष्ठ Superlative. प्रेयसि Locative of प्रेयस्. प्रिय Positive, प्रेयस् Comparative, प्रेष्ठ Superlative.

Page 52. अन्धं तमः अन्धतमसं. The word तमस् following अव, सं or अन्ध in a compound takes the final augment अ. Vide Pāṇini:—अवसमन्धेभ्यस्तमसः. उत्कटेन कुचोत्कम्पेन प्रकटितं असह्यं शोकाकूतं यया सा उत्कट...कूता The inordinate tremor of her breasts betrayed her intolerable feeling

of grief. गद्गदिकया गृह्यमाणेन गलेन विकला गद्गदिका...विकला Sobs choked her throat and overpowered her. निःसामान्येन मन्युना तरलीक्रियमाणः अधरोद्देशः यस्याः सा निःसामान्य...देशा An excessive grief made her lips quiver. पुनरुक्तेन स्फुरणेव निपीडितं नासापुटं यस्याः सा पुन...पुटा Repeated throbs affected her nostrils. करनखानां मयूखमालाभिः खचितः दशान्तः यस्य तेन कर...दशान्तेन Her nails gleamed forth at the hem of her garment. वदनं इन्दुरिव तं वदनेन्दुं संछाद्य She covered her moon-like face with the hem of her shawl.

Page 53. ज्ञातिगृहं गतं हृदयं यस्याः सा ज्ञातिगृहगतहृदया With thoughts reverting to her kinsmen. पश्यतं Imperative 2nd person dual of दृश्. विश्रान्तं भागधेयं यस्यास्तया विश्रान्तभागधेयया By one whose good fortune is at an end. भाग एव भागधेयं (स्वार्थे). Vide Pāṇini :— भागरूपनामभ्यो धेयः. प्रेष्ठ Superlative of प्रिय. ज्येष्ठ Superlative of वृद्ध. वृद्ध Positive, ज्यायस् or वर्षीयस् Comparative, ज्येष्ठ or वर्षिष्ठ Superlative. जनेन अपराद्धं Impersonal use of राध् with अप to sin. उपालभमाना Present participle of लभ् with उप and आ to taunt. मया समा मत्समा. बहुविधं Adverbial adjunct to निन्दन्ती. अकाण्डे means अकाले. मुक्तः कण्ठः यस्मिन् कर्मणि तद्यथा भवति तथा मुक्तकण्ठं. गर्हमाणा Reproaching aloud. प्रारोदीत् Aorist or Imperfect 3rd person singular of रुद् to weep.

Page 54. पक्ष्मणां पालीषु पुञ्ज्यमानः नखकिरणानां निवहः यस्यां तां पक्ष्म...निवहां दृष्टिं As she wiped her eyes the rays of her nails clustered round the eyelashes.

कठोरेण रागेण परिपीयमानः तेन कठोररागपरिपीयमानेन. धवलस्य भावः धवलिमा तेन धवलिम्ना The whiteness of her eyes was swallowed up by a deep red. मुच्यमानम् उदरं ययोस्ते मुच्यमानोदरे Whiteness departed from her eyes giving place to the red. क्वथता अस्रेण श्वयन् पर्यन्तः ययोस्ते क्वथदस्रश्वयत्पर्यन्ते The corners of her eyes were swollen with hot tears. शुक्लैः शीकरैः तारं तारकितानि पक्ष्माणि ययोस्ते शुक्ल...पक्ष्मणी Her eyelashes were excessively bestarred by white drops of tears. सूक्ष्मतराणां अश्रुबिन्दूनां परिपाट्याः पतनानुबन्धेन विधुरे सूक्ष्म...विधुरे Her eyes were distressed by a ceaseless flow of tiny drops of tears. पुनः पुनः आपूर्यमाणे Her eyes were filling again and again. प्रमृज्य After wiping off her eyes. बाष्पेण आर्द्रः गण्डः, तेन गृहीतां बाष्पार्द्रगण्डगृहीतां, अलकाः लतेव तां अलकलतां Her hanging curls stuck to her cheeks wet with tears. श्रवणशिखरमारोप्य She raised the curls to the top of her ears. अधः स्रस्तया विलोलया वालिकया व्याकुलितां अधः...कुलितां. तिरश्चीं Feminine of तिर्यक्. चिकुराणां सटा तां चिकुरसटां समुत्सार्य She pushed aside the mass of hair dragged crosswise entangled by the nose-pendant.

Page 55. स्तनोत्तरीयं हस्तेन उत्क्षिप्य She drew up with her hand her upper garment as it slipped down a little. नखांशुपटलेन तरङ्गितमिव As she drew up the cloth the lustre of her nails seemed to ripple over it. पयसा मुखं प्रक्षाल्य Yaśovatī washed her lotus-like face with water. With what kind of water? मग्नस्य अंशुकपटान्तस्य तनूनां (तन्तूनां) ताम्ररेखाभिः लाञ्छितं. लावण्यं यस्याः, तथाभूता कुब्जिका, तया आवर्जितस्य राजतस्य राजहंसास्य-

भृङ्गारकस्य आस्येन समुद्गीर्णं तेन मग्नांशुक...सुमुद्गीर्णेन There was a hunch-backed servant in attendance. Since she was carrying water the threads at the edges of her cloth were wet. Apparently the threads were of red silk. The red lustre of those threads marked her beauty. She brought or bent low a silver vessel whose spout was shaped like a swan. Through that spout she was pouring water, with which Yaśovatī washed her face. This indicates that hunch-backed women were largely employed in harems in ancient days. भृङ्गारक is a vessel resembling a Kamaṇḍalu. कलमूक Dumb by birth. अवादीत् Aorist of वद्. न प्रियः नप्रियः an example of सुप्सुपासमास.

Page 56. प्रभुप्रसाद Devotion to husband. पुत्रक. अनुकम्पायां कः. अन्यः पुरुषः पुरुषान्तरं, तस्य विलोकने व्यसनिनी पुरुषान्तरविलोकनव्यसनिनी. राज्ञो भावः कर्म वा राज्यं, तस्य उपकरणं राज्योपकरणं. न विद्यते करुणा यस्याः सा अकरुणा. Three traits are referred to in which Yaśovatī differs from Lakshmī and the Earth. Lakshmī as well as the Earth passes to different lords in succession. They are a mere appendage to kingship, and they are ruthless. Yośovatī is of a quite different temparament. कुलस्य कलत्रं कुलकलत्रं A wife of noble descent. पुरुषप्रकाण्डस्य. प्रकाण्ड denotes excellence in any species. Vide Amara :—मतल्लिका मचर्चिका प्रकाण्डमुद्धतल्लजौ । प्रशस्तवाचकान्यमूनि. वीरात् जाता वीरजा. वीरस्य जाया वीरजाया. वीरस्य जननी वीरजननी. नरेन्द्राणां वृन्दारकः तेन नरेन्द्रवृन्दारकेण=नरेन्द्रश्रेष्ठेन. सेवार्थे संभ्रान्ताः अनन्ताः सामन्तानां सीमन्तिन्यः, ताभिः समावर्जिताः

जाम्बूनदमया घटाः, तैः अभिषेकः सेवा...घटाभिषेकः. सामन्त means a vassal. सीमन्तिनी A lady. जाम्बूनद Gold.

Page 57. पुत्रौ च दुहिता च पुत्राः तैः पुत्रैः, an example of Ekaśesha. Vide Pāṇini :—भ्रातृपुत्रौ स्वसृदुहितृभ्याम्. अमित्राणां कलत्राणि, तान्येव बन्द्यः, तासां बृन्दानि, तैः विधूयमानानि चामराणि, तेषां मरुता चलत् चीनांशुकं, तस्य धरौ अमित्र...धरौ. बन्दी means a woman taken captive. समानः पतिर्यासां तासां सपत्नीनां शिरस्सु On the heads of co-wives. नमन्त्यः निखिलाः कटककुटुम्बिन्यः, तासां किरीटेषु माणिक्यमालाः, ताभिः अर्चितं नम...र्चितं. कटककुटुम्बिनी means wives of military chiefs. कृतार्थाः सर्वे अवयवाः यस्याः सा कृतार्थसर्वावयवा All her limbs have realised their purpose—her hand, head, forehead, breasts and feet as mentioned in order. अपेक्षे Present tense, 1st person singular of ईक्ष् with अप, to expect. विगतः धवः यस्याः सा विधवा, सा न भवतीति अविधवा. Death of women during the life of their husbands is a glorious asset. दग्धस्य भर्तुः रतिरिव. Rati made unavailing cries of lament when her husband Manmatha was reduced to ashes by the fiery eye of Lord Śiva. Yaśovatī would rather die while the husband is yet alive than indulge in meaningless lamentations after he is cremated. प्रत्यग्रं दृष्टं दारुणं दुःखं, तेन दग्धायाः प्रत्यग्र...दग्धायाः Yaśovatī is already burnt by the severe grief experienced afresh.

Page 58. धक्ष्यति, 2nd Future of दह्. धूमः ध्वजः यस्य सः धूमध्वजः The smoke-bannered, the fire. मरणात् means मरणमपेक्ष्य. पत्युर्विरहः, तस्य शोक एव अनलः तस्मात्

पतिविरहशोकानलात्. न विद्यते क्षयः यस्य तत् अक्षयं, स्नेह एव इन्धनं स्नेहेन्धनं, अक्षयं स्नेहेन्धनं यस्य तस्मात् अक्षयस्नेहेन्धनात् Burning with the inexhaustible fuel of love. अनलः अतिशीतलः The ordinary fire is much cooler. ईषदूनः कैलासः कैलासकल्पः Resembling Mount Kailāsa. जीवितेश्वरः Husband. जरन्ती तृणकणिका इव लघीयः तस्मिन् जरत्तृणकणिकालघीयसि Life is much lighter than a piece of dry straw. लघीयस् Comparative of लघु. Superlative लघिष्ठ. नरपतेः मरणं, तस्य अवधीरणमेव महापातकं, तदस्या अस्तीति तां नर...पातकिनीं If I commit the grave sin of indifference to the king's death. स्प्रक्ष्यन्ति, 2nd Future 3rd person plural of स्पृश्. Vide Pāṇini:—र ऋतो हलादेर्लघोः. दुःखदग्धानां भूतिः अमङ्गला When one is burning with sorrow in the heart, affluence is accursed. विश्वस्ता means a widow. स्थातुं शीलम् अस्येति स्थास्नु. Vide Pāṇini:—ग्लाजिस्थश्च ग्स्नुः. स्थास्नु means permanent.

Page 59. उभाभ्यां कराभ्यां विधृतं वपुः यस्याः तां उभयकरविधृतवपुषं He took his mother's body with both his hands. अवनिं गतं शिरः यस्यास्तां अवनिगतशिरसं As her head touched the earth. उदनमयत् Imperfect causal of नम् with उद्. दुःखेन निवारयितुं शक्या, तस्या भावः तत्ता तां दुर्निवारतां The uncontrollable nature of her grief. श्रेयसी, Feminine of श्रेयस्, the Comparative degree of श्रीमत्. Superlative श्रेष्ठ. अधोमुखः अभवत् He bent down his face.

स्नेहकातरापि Though made cowardly by attachment. कुलीनता Noble birth. देशकालानुरूपं An action which

accords with place and time. अभिनन्दति Appreciates or approves of. The appreciation of actions proper to the time and place is poetically transferred from noble-born persons to noble birth itself. The effect of it is to suggest that all noble-born persons approve of proper actions though their personal attachments would tend to prompt them the other way. पौराणां आक्रन्दैः निर्भराभिः पौराक्रन्दनिर्भराभिः दिग्भिः उपरुध्यमानेव As she went to the banks of the Sarasvatī all the quarters filled with the citizens' lamentations seemed to block her path.

Page 60. अर्चयित्वा Before entering the fire she worshipped it with flowers—not the ordinary flowers, but with her own glances—दृष्टिपातैः. For, they resembled full-blown red lotuses—प्रविकसितरक्तपङ्कजपुञ्जैरिव. An analogy for her entery into the fire is set out—ऐन्दवी मूर्तिः भानुमन्तमिव As the Moon's disc enters the Sun or merges in the Sun. It is a well-known phenomenon that on the New Moon day the Moon is totally absorbed in the Sun. इन्दोः इयं ऐन्दवी Belonging to the Moon. चित्रभानु means fire. इतरोऽपि refers to Harsha. मातुः मरणेन विह्वलः मातृमरणविह्वलः Afflicted by his mother's death. पितुः पार्श्वं प्रायात् Imperfect of या with प्र. अपश्यच्च And he saw. स्वल्पः अवशेषः यस्य, तथाभूता प्राणवृत्तिः यस्य तं स्वल्पावशेषप्राणवृत्तिं With breath lingering a little. परिवर्त्यमाने तारके यस्य तं परिवर्त्यमानतारकं With eye-balls revolving. तारकाणां राजा तारकराजः तं तारकराजं. राजन् at the end of a Tatpurusha

compound drops its final न्. Vide Pāṇini :—राजाहःसखिभ्यष्टच्. अस्तं अभिलषन्तं adjectival to both जनयितारं and तारकराजं. His father like the Moon was fast declining. असह्यः शोकस्य उद्रेकः, तेन अभिद्रुतः असह्य...द्रुतः Overpowered by an excess of unbearable grief. पितृस्नेहेन धैर्यं त्याजितः He was deprived of self-control by affection for his father. सकलाः दुर्मदाः महीपालाः, तेषां मौलयः, तेषां मालाः, ताभिः लालितौ सकलः...लालितौ Harsha clasped the lotus-like feet of his father which had been fondled or prized high by the assembled crests of all the haughty rulers. द्रवीभवन्तं, आपद्यमानं, विलीयमानं and स्यन्दमानं are all adjectival to अश्रुस्रोतसां संतानं.

Page 61. महामेघमयविलोचन इव वर्षन् He let out streams of tears which seemed to suggest that his eyes were formed of the clouds of deluge. निरन्तरं विमुक्तः आरावः यस्य सः निरन्तरविमुक्तारावः चिरं रुरोद He wept long with loud outbursts ceaselessly.

उपरुध्यमाना दृष्टिः यस्य सः उपरुध्यमानदृष्टिः अपि Though his eyesight was blurred. अविरतं रुदितस्य शब्देन आश्रितं श्रवणं यस्य सः अविरत...श्रवणः प्रत्यभिज्ञाय The king recognised his son through the sound of his ceaseless weeping reaching his ears. भवद्विधाः, न अमहासत्त्वाः = महासत्त्वा एव. Men of your mould are stout in heart. राजबीजं अस्यास्तीति राजबीजी, तस्य भावः राजबीजिता An extract of royal blood, royal birth. अग्रं नयतीति अग्रणीः A leader. विक्लबस्य भावः वैक्लब्यं Distraction. कुलप्रदीपः A torch-light of the family. दिवसकरेण सदृशं तेजः यस्य तस्य

To one whose valour resembles the Sun. पुरुषाणां सिंहः or पुरुषः सिंह इव पुरुषसिंहः The best of men. शौर्यं च पटुप्रज्ञा च, ताभ्यां उपबृंहितः पराक्रमः यस्य तस्य शौर्य...क्रमस्य To one whose valour is increased by heroism and keen intelligence.

Page 62. लक्षणैः आख्यातं चक्रवर्तिपदं यस्य तस्य लक्षणा...पदस्य To one whose features proclaim the status of emperor. गृह्यतां Passive Imperative of ग्रह्. विजेतुं इच्छुः विजिगीषुः Desiderative of जि with वि. शशिनः कराः, तेषां निकरः, तद्वत् निर्मलाः यशसां संचयाः, तेषु एकः अभिनिवेशः अस्यास्तीति तस्य शशि...वेशिनः To one who is solely bent on amassing fame pure like the moonbeams. राज्ञां समूहः राजकं. उह्यतां Passive Imperative of वह्. दोः दण्ड इव दोर्दण्डः, दीर्घेण दोर्दण्डेन अर्गलितं दिशां मुखं येन तस्य दीर्घ...मुखस्य To one who guards the heavens with the bolt of his lengthy arms.

Page 63. अनुषङ्गाद् आगतं आनुषङ्गिकं Incidental. धनुषः गुणः, तस्य किण एव कलङ्कः, तेन कालीकृतः प्रकोष्ठः यस्य तस्य. गुण here means a string. कालीकृत Blackened. प्रकोष्ठ The spread-out palm of hand. Vide Amara :—प्रकोष्ठे विस्तृतकरे. चपलस्य भावः चापलं. निग्राह्यतां Passive Imperative of the causal of ग्रह् with नि. निर्गतः अवकाशः यस्याः सा निरवकाशा. अपुनरुन्मीलनाय लोचने निमिमील Closed his eyes never to open them again.

अस्मिन्नेवान्तरे At this hour; when the king passed away. पूषा The Sun. अपि denotes conjunction with the king. व्ययुज्यत Separated, Imperfect tense

night. वनान्येव वनान्ताः The woods. अन्तशब्दः स्वरूपवचनः. परित्यक्तकलत्रेषु Noble youths left off their wives, and Chakravākas also did likewise. कृतकरुणप्रलापेषु. Similarly both wailed piteously. वनान्तानाश्रयत्सु Youths retired to forests; Chakravākas hid themselves in water. वनं means also water. Vide Amara :—जीवनं भुवनं वनं. छत्रभङ्ग means a king's calamity. Vide Medinī :—छत्रभङ्गोऽपि वैधव्ये स्वातन्त्र्यनृपनाशयोः. छत्रभङ्ग also means छत्राणां भङ्गः Detachment of petals. निगूढाः कोशाः यैः तेषु निगूढकोशेषु Concealing treasures or with closed buds. कुशेशय Lotus with a hundred petals. Vide Amara :—सहस्रपत्रं कमलं शतपत्रं कुशेशयं. दिश एव वध्वः दिग्वध्वः, स्फुटितं दिग्वधूनां हृदयं, तस्य रुधिरं, तस्य प्लवः तस्मिन् स्फुटितदिग्वधूहृदयरुधिरप्लवे The red sunshine appeared like a stream of blood gushing forth from the hearts of maidens in the form of quarters. तेजसामधीशः The lord of luminaries, the Sun. The evening twilight, the dusk and the night are referred to by similes in keeping with tragic circumstances. The twilight is compared to the red banner of Death. Clusters of darkness repugnant to the sight are compared to the black chowries decking the coffins, and the night is compared to a funeral pyre fuming with the smoke of black amber. The blooming blue lotuses appeared like women decked for the purpose of mounting the funeral pyre of their lord.

Page 66. दन्त इव अमलं पत्रं, तेन प्रसाधिताः कर्णिकाः यासां तासु दन्तामलपत्रप्रसाधितकर्णिकासु. कर्णिका means a pedancle

and an ear-ring. केसराणां मालया कल्पिता मुण्डमालिका: याभिस्तासु केसरमालाकल्पितमुण्डमालिकासु. केसर means filaments. मुण्डमाला means a head-wreath. शाखिनां शिखरेषु कुलायाः, तेषु निलीयमानस्य शकुनिकुलस्य कलं कूजितं तस्मिन् शाखि...कूजिते. शाखी Tree. कुलाय Nest. शकुनि Bird. कल Sweet and indistinct. नाकस्य पन्थाः, तं प्रस्थितः पार्थिवः, तं प्रत्युद्गतः पुरुहूतः, तस्य आतपत्रं तस्मिन् नाकपथ...पत्रे The Moon rising in the East appeared like the umbrella of Indra coming forth to greet the king on his road to Heaven. नरेन्द्रः यशःशेषताम् अनीयत. The king was landed in the plight of surviving in fame. The idea is that his body was cremated.

Page 67. देवोऽपि हर्षः. पुञ्जीभूत Assembled. अन्तर्वर्तिनापि The fire of grief burning within seemed to have melted his filial affection and caused its overflow. निशीथिनी Midnight. भीमरथी The name of a river flowing in the hell or the night of deluge, or the seventh night of the seventh month of the 77th year of a man's life. सप्तसप्ततिमे वर्षे सप्तमे मासि सप्तमी। रात्रिर्भीमरथी नाम नराणामतिदुस्तरा ॥ राज्ञां समूहः राजकं, तेन सह वर्तत इति सराजकः. जजागार Perfect of जागृ. The prince woke all the night. अजनि Aorist of जन्, to spring up. From तातें up to भारती the whole passage brings out the thoughts that passed in Harsha's mind. एतत् परिमाणं अस्येति एतावान्. तथाहि. The prince substantiates his statement that the world of the living has come to an end. भग्न Past passive participle of भञ्ज् to break.

Page 68. पुरुषकार Heroism as opposed to दैव Fate. समरेषु शौण्डः, तस्य भावः समरशौण्डता Efficiency in battle. अपदानं A heroic feat. जलाञ्जलि A libation of water offered to a deceased. प्रव्रज्या Asceticism. वैधव्यवेणीं A knot of hair characteristic of widowhood. वरमनुष्यस्य भावः वरमनुष्यता Gentlemanliness. परिधत्तां Imperative 3rd person singular of धा with परि, to wear, Ātmanepada. धवले वाससी A pair of white cloths as a result of widowhood.

Page 69. क गम्यतां कृतज्ञतया an Impersonal use of the Predicate. In the Active voice it can be changed into क गच्छतु कृतज्ञता. परमाणु Atom. परमेष्ठी Brahmā, the Creator. कुतो भवाः कुतस्त्याः. वीराणां गोष्ठ्यः वीरगोष्ठ्यः The gatherings of heroes. असमेन समररसेन समारब्धा कलहकथा, तया कण्टकिताः सुभटानां कपोलभित्तयः यासु ताः असम...भित्तयः During Prabhākaravardhana's lifetime heroes thronged round him throughout the day and talked of memorable battles with high enthusiasm which made the hair on their cheeks bristle. After his death where are such meetings to be had? लोहस्तम्भात् अभ्यधिकः गरिमा गर्भे यस्य तत् लोह...गर्भं The two arms of the king were more massive than pillars of steel.

Page 70. यामिनी क्षयं इयाय The night came to a close.

ततः शुचेव etc. The poet describes the morning. कृकवाकु means a cock. Vide Amara :—कृकवाकुस्ताम्रचूडः.

कुक्कुटश्चरणायुधः. आरटत्सु The cocks crowed aloud. मन्दिरमयूरेषु The domestic peacocks jumped down from the tops of trees on the artificial hillocks. पत्ररथ means a bird. Vide Amara:—पतत्रिपत्रिपतगपतत्पत्ररथाण्डजाः. The birds flew from their homes towards the woods. सद्यस्तनूभूते ताम्यति तमसि The gloom suddenly thinned and faded away. मन्दीभूतः आत्मस्नेहः (आत्मनि स्नेहः) येषां तेषु मन्दीभूतात्मस्नेहेषु. स्नेह means both oil and attachment. प्रदीपेषु अभावं अभिलषत्सु The lamps longed for extinction. स्फुरन् अरुणः वल्कलमिव (स्फुरत् अरुणं वल्कलं च), तेन प्रावृतं वपुः यस्य तस्मिन् स्फुरदरुणवल्कलप्रावृतवपुषि. नभसि प्रव्रज्यामिव प्रतिपन्ने The sky seemed to be clad in the red bark dress characteristic of asceticism due to the morning twilight. कलविङ्कानां कन्धरा इव धूसराः तासु कलविङ्ककन्धराधूसरासु तारकासु The stars grew gray like a swallow's neck as a result of which the morning time seemed to collect the pieces of bones of the deceased king. भूभृतः धातवः गर्भे ययोः, तादृशौ कुम्भौ धारयन्तीति तेषु भूभृद्धातुगर्भकुम्भधारिषु वनकरिकुलेषु विविधसरस्सरित्तीर्थाभिमुखेषु प्रस्थितेषु. भूभृत् means both a mountain and a king. The next day after cremation the practice is to gather the bones in a fresh pot and to take the ashes and throw the whole into water. Vide Nirṇayasindhu:—प्रक्षिप्य मृण्मये भाण्डे नवे साच्छादने शुभे । गृहीत्वाऽस्थीनि तद्भस्म नीत्वा तोये विसर्जयेत् ॥ People performing funeral rites carried the bones of the king in pots. भूभृद्धातुगर्भकुम्भधारिषु The wild elephants had in the midst of their humphs the minerals of mountains. With bones and ashes

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in hand the persons engaged in अस्थिसंचयन would walk towards rivers, pools or tanks. Likewise did the elephants.

Page 71. शवस्येदं शावं, शावं शुचि सिक्थपटलं, तद्वत् पाण्डुरः तस्मिन् शावशुचिसिक्थपटलपाण्डुरे The Moon grew white (pale) like the ball of boiled rice offered to the deceased or piṇḍa as it is called. The piṇḍa is to be thrown in water. The Moon too plunges himself into the western ocean. नृपचितानल etc., नरपति etc., प्रोषित etc. and प्रथमास्तमित etc. are all adjectives to रजनिकरे. नृपस्य चितानलः, तस्य धूमः, तस्य विसरः, तेन धूसरीकृतं तेजः यस्य तस्मिन् नृप...तेजसि इव The Moon was dirty, perhaps because of the pervasion of the smoke of the king's funeral fire. नरपतेः शोकपावकस्य दाहेन (जनितः) किणकलङ्कः, तेन कालीकृतं चेतः यस्य तस्मिन् नरपति...चेतसि इव Gloom touched the heart of the Moon appearing like a scar due to the burn of the fire of grief relating to the king. प्रोषिताः समस्ताः अन्तःपुरपुरंध्रयः, तासां मुखानि चन्द्रा इव, तेषां वृन्दानि, तेभ्यः उद्वेगेन विद्राणं वपुः यस्य तस्मिन् प्रोषित...वपुषि All the ladies of the king's harem departed to the other world. Hence their moon-like faces also disappeared. When its comrades have thus met with extinction it is not meet for the Moon alone to survive. Perhaps this is the reason for the Moon also melting away, and a further reason can also be ascribed thus:—प्रथमं अस्तमिता रोहिणी, तस्यां रणरणकः, तेन विमनाः तस्मिन् प्रथमा...विमनसि इव The Moon's sweetheart Rohiṇī had already vanished, and

hence the Moon's mind was distracted by the yearning for his departed beloved. देवे दिवमारूढे The king had ascended to the heaven. सवितरि दिवं आरूढे Likewise the Sun ascended on the heavens. दिव् means both the sky and svarga. राज्ये परिवृत्ते The kingdom has changed hands. रजनीप्रबन्धे परिवृत्ते Similarly the course of the night has deflected. प्रबुद्धा राजानो हंसा इव, तेषां मण्डलेन प्रबोध्यमानः प्रबुद्ध...मानः पङ्कजाकरः The prince was roused from sleep by his royal friends who had risen from bed earlier. The lotus-pond is rendered lively by the waking swans.

Page 72. चचाल देवो हर्षः King Harsha started up. ततश्च...दह्यमानदृष्टिः निर्जगाम राजकुलात् With eyes aflame the prince started out of the palace. नूपुराणां रवः, तस्य विरामः, तेन मूकाः मन्दाश्च मन्दिरहंसाः येषु तेषु नूपुर...हंसेषु adjectival to शुद्धान्तेषु. In the women's apartments the home-bred swans were silent and insipid since the anklets had ceased to tinkle. शोकेन आकुलानि कतिपयानि कञ्चुकिमात्राणि (कञ्चुकिन एव) अवशेषाः येषु तेषु शोका...शेषेषु also adjectival to शुद्धान्तेषु. In the harem there remained but a few sorrow-stricken chamberlains. कक्ष्यायाः अन्तरं, तस्मिन् वर्तत इति तथाभूते कक्ष्यान्तरवर्तिनि पितृपरिजने, विषादः अस्यास्तीति तस्मिन् विषादिनि When the host of his father's servants inside the court were struck with grief. पतितः यूथपः यस्य तस्मिन् पतितयूथपे वनगजचये इव Like a herd of wild elephants whose leader had fallen. राज्ञः कुञ्जरः राजकुञ्जरः The king's elephant. उपरि रुदन् निषादी यस्य तस्मिन् उपरिरुदन्निषादिनि The rider

on the elephant's back is weeping. स्तम्भे निषण्णः तस्मिन् स्तम्भनिषण्णे The elephant is fixed to his post. निष्पन्दश्चासौ मन्दश्च तस्मिन् निष्पन्दमन्दे The elephant is motionless and dull. राज्ञः वाजिनि राजवाजिनि. मन्दुरां पालयन्तीति मन्दुरापालाः, अनुकम्पिताः मन्दुरापालाः मन्दुरापालकाः, तेषां आक्रन्देन व्यथिते मन्दुरापालकाक्रन्दव्यथिते The king's steed is distressed by the cries of stable-keepers. अजिरं भजतीति अजिरभाक् तस्मिन् अजिरभाजि The royal horse occupied the courtyard. विश्रान्तः जयशब्द एव कलकलः यस्मिंस्तस्मिन् The court-hall was bereft of the tumultuous cries of victory. शून्ये च महास्थानमण्टपे Consequently it looked empty. सरस्वतीतीरं अगात् Aorist 3rd person singular of इ to go. अपस्नातश्च...भवनं आजगाम. अपस्नातः means मृतस्नातः. After taking the funeral bath he came to his home.

Page 73. अनिष्पीडितः मौलिः यस्य सः अनिष्पीडितमौलिः. Without wringing his hair dry. उद्गमनीयं A pair of cloths fresh from wash. Vide Amara:—तत्स्यादुद्गमनीयं यद्धौतयोर्वस्त्रयोर्युगम्. उद्गमनीये दुकूले वाससी उद्गमनीयदुकूलवाससी परिधाय He put on a pair of white silken cloths fresh from wash. निःश्वासपरः Heaving profusely. निश्चामरः निरातपत्रः निरुत्सारणः No chowry waved round him. No umbrella was held over his head, and none went in advance to clear the crowd. In short he discarded all the royal paraphernalia. सप्तिः means a horse. Vide Amara:—हयसैन्धवसप्तयः. सप्तौ समुपनीतेऽपि Though a horse was brought near. चरणाभ्यामेव to be taken along with आजगाम. He

walked on foot. नासायाः अग्रं, तस्मिन् आसक्तेन नासाग्रासक्तेन चक्षुषा His eye was riveted to the tip of his nose. He bent his eyes downwards. हृदयावशेषस्य etc. Since his thoughts centred round his father, his father remained in his heart. In order to protect him from the heat of the sorrow which was also burning within he seemed to vomit it through his eyes. अताम्बूलस्यापि etc. His lips had left off the use of betel. Still they were red like the sprout of the divine trees, because it was their natural hue. The spread of red lustre from the lip presented the spectacle of clumps of flesh and blood streaming out from his cloven heart. उष्णनि:श्वासमोक्षैः As he came home he released gusts of hot sighs.

Page 74. पुत्राश्च दाराश्च तेषां समाहारः पुत्रदारं. The Samāhāra Dvandva is to be justified by the sūtra of Pāṇini :—गवाश्वप्रभृतीनि च. उद्गतः बाष्पः येषां तैः उद्बाष्पैः. भृगुः A precipice. Vide Amara :—प्रपातस्तु तटो भृगुः. तीर्थं Holy water or any holy resort. अनशनं Fast. शलभः A species of flies which through their attraction for fire fall into it in large numbers and meet with extinction. गृहीतवाचः Controlling their speech i.e., taking a vow of silence. तुषारशिखरिन् The snow-clad mountain, the Himalayas. उपत्यका The slopes of a mountain. Vide Amara :—उपत्यकाद्रेरासन्ना भूमिरूर्ध्वमधित्यका. पल्लवशयनशायिनः Lying on cushions of sprout, a characteristic of the Vānaprastha walk of life.

Page 75. परिच्छिन्नैः पिण्डकैः With a few balls of boiled rice. पवनाशनाः Feeding on air. धमन्यः धमनयः येषां ते धमद्धमनयः With protruding veins. This indicates emaciation due to the rigour of fast. गृहीतकाषायाः. The red robe is a symbol of asceticism. कपिलस्य इदं कापिलं. Kapila is the founder of the Sāṅkhya system of philosophy which distinctively deals with the spirit and the matter. अधिजगिरे Perfect 3rd person plural of इ with अधि (इङ् अध्ययने नित्यमधिपूर्वः). Vide Pāṇini :—गाङ् लिटि. Conjugate :—अधिजगे अधिजगाते अधिजगिरे, अधिजगिषे अधिजगाथे अधिजगिध्वे, अधिजगे अधिजगिवहे अधिजगिमहे. आचोटिताः चूडामणयः येभ्यस्तेषु आचोटितचूडामणिषु. आचोटित is the Past passive participle of the causal of चुट च्छेदने. The crest-jewels were detached from their heads. शरणीकृतः धूर्जटिः यैस्ते शरणीकृतधूर्जटयः Placing sole reliance on Śiva. जटाः जघटिरे Bound their matted hair. They became followers of the Pāśupata cult. परिपाटलेन प्रलम्बेन चीवराम्बरेण संवीताः परि...वीताः Wrapped themselves in red hanging rags. The red colour indicated the persistent Rāga or devotion to their master. तपोवनहरिणानां जिह्वाग्रलैः उल्लिह्यमानाः मूर्तयः येषां ते With bodies licked by the tips of the tongues of the deer in the penance-grove. जरां ययुः Some advanced to old age. The idea is—they spent the rest of their life in hermitages. अपरे पुनः Whereas others. विचेरुः Roamed about, Perfect 3rd person plural of चर् with वि. मुण्डाः With shaven heads. गृहीतव्रताः Observing discipline. वारि वहन्तः They held water. नयनपुटैः कमण्डलुभिश्च In the

Page 77. ब्रह्म वदितुं शीलं एषामिति ब्रह्मवादिनः Vedantins. पुराणं अधीयत इति पौराणिकाः Those well-versed in purāṇas.

अस्वतन्त्रीकृतश्च तैः Influenced by noble youths, elders, Brahmins, vassals, ascetics, sages, philosophers and preachers referred to in the preceding paragraph. शोकं अनुप्रचरितुं To follow up the dictates of grief. मनसापि नालभत He did not find a scope. आभिमुख्यं अभजत He became inclined in favour of taking meals and the like acts through their solicitations with difficulty. भ्रातरं गतं हृदयं यस्य सः भ्रातृगतहृदयः With a heart reverting to his brother. अचिन्तयत् He reflected. He speculates as to what his brother would do on receiving news of his father's death. आर्यः refers to his brother Rājyavardhana. वल्कले न गृह्णीयात् Will he not turn a hermit clad in tree-bark? Then follow a number of similar surmises. अस्रसलिलेन निर्भरं भरितं नयननलिनयुगलं यस्य सः अस्र... युगलः With his lotus-like eyes brimming with tears. According to a different reading the negative particle न is omitted before पश्येत्.

Page 78. न स्मरेत् आत्मानं वा Will he become regardless of himself? Will he commit suicide? न निराकुर्यात् राज्यलक्ष्मीं Will he not reject the kingdom? न प्रतिपद्येत अभिषेकं Will he not consent to a coronation? इह आगतः Arrived here. न पराचीनतां आचरेत् Will he not turn averse to kingship? अभिधत्ते He says; he

used to say. कायप्रमाणं The size of bodily frame. दिवसकरप्रीत्या. His father was an ardent worshipper of the Sun-god. Hence दिवसं All day long मुखमहाकमलं His big lotus-face. उन्मुखविकसितं Beaming up. Then reference is made to the stout arms of the deceased king, his smiles, honourableness, valour and magnanimity.

Page 79. एतानि च अन्यानि च चिन्तयन् With thoughts such as these. दर्शनोत्सुकहृदयः With a heart longing to see his brother. भ्रातुः आगमनं उदीक्षमाणः Waiting for the arrival of his brother. कथं कथमपि With great effort. अतिष्ठत् He remained.

End of the Fifth Ucchhvāsa.

Madras University Questions.

B.A. 1942 Septr. I Paper

1. Describe the meeting of Harsha and Yaśovatī on the eve of Prabhākaravardhana's passing away.

2. Mention in what context the following are introduced in the Harshacharita:—

   रसायनः, यमपट्टिकः, भण्डिः [illegible]गां, [illegible]वर्धनः.

3. Elucidate :—

   प्रतिपन्नसंज्ञस्य बहुशोऽपि हृदये दुःखाभिषङ्गो निपतन् अश्मनीव लोहप्रहारः कठिने हुतभुजमुत्थापयति नतु भस्मसात्करोति मे निरनुक्रोशस्य कायम् ।

4. Annotate :—

   i. किं वास्याकल्पमवस्थितस्य स्थेयसो यशोमयस्य दह्यते ।

   ii. मातापितृसहस्राणि पुत्रदारशतानि च ।
   युगे युगे व्यतीतानि कस्य ते कस्य वा भवान् ॥

II Paper

Translate :—

1. तेषां तु भिषजां मध्ये पौनर्वसवो युवा, अष्टादशवर्षदेशीयः, तस्मिन्नेव राजकुले कुलक्रमागतः, गतः पारमष्टाङ्गस्यायुर्वेदस्य, भूभुजा सुतनिर्विशेषं लालितः, प्रकृत्यैवातिपटीयस्या प्रज्ञया यथावद्विज्ञाता व्याधिस्वरूपाणां, रसायनो नाम वैद्यकुमारकः सास्रस्तूष्णीमधोमुखोऽभूत् ।

2. पुत्र, नार्हस्येवं भवितुम् । भवद्विधा न ह्यमहासत्त्वाः । महासत्त्वता हि प्रथममवलम्बनं लोकस्य, पश्चाद्राजबीजिता । सत्त्ववतां चाग्रणीः सर्वातिशयाश्रितः क्व भवान्, क्व वैक्लव्यम् ? कुलप्रदीपोऽसि इति दिवसकरसदृशतेजसस्ते लघूकरणमिव ।